796 distribution of presents amongst the Srámanas. As Fa Hian noticed nothing unusual in these proceedings, we may conclude that the Buddhism of Ladák was the
779 same as that of India. The number of Srámanas was more than 1,000, all of whom were satisfied with the study of the "Lesser Advancement," as laid down in the *Vinaya*, or "Precepts of Discipline," which comprised only the lowest class of Sakyas precepts. But though the Buddhism of the people of Ladák was perfectly orthodox in A.D. 400, yet Fa Hian noticed a peculiarity in their practice, which was unknown to the
● [788] Indian Buddhists. "The Srámanas," he says, "make use of revolving cylinders, the efficacy of which is not to be described."* These were no doubt the prayer-cylinders which are seen in the hands of the Indo-Scythian princes on their coins, and which may still be found in every Lama's hand throughout Ladák.

II.—TIBETAN SYSTEM OF BUDDHISM.

The religion of the Tibetan Buddhists is contained in a voluminous work called the *Kah-Gyur*, or "Translation of Precepts," because it is a version of the precepts of Sakya, made from the Indian language. It is also frequently called *De-not-sum*, which is a mere translation of the Sanscrit *Tripitaka*, or the "Three Repositories," because it contains the three great divisions of the Buddhist doctrines: the *Vinaya*, the *Sutra*, and the *Abhidharma*. But the Tibetan version is more generally divided into seven distinct classes, of which the last treats of the mystical doctrines of the Tantrikas. These seven divisions are the following:—

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* Fo-kwe-ki, c. V., note.—" objet circulaire et tournant."

796 of the principal religious ceremonies. The Lamas carry the sceptre in procession from Sera to Potála, where they present it before the Dalai Lama, who makes a salutation to it. They next take it to the Chinese officials, and then to the Káhlons, or ministers, all of whom make suitable presents of money; after which it is carried back to Sera with the same solemnity.

The accompanying plate* represents one of these instruments, in my own possession, of full size, together with sketches of the old Indian vajras, from the sculptures at Sánchi and Udigiri.

● 788 The prayer-cylinder, or *mani-chhos-khor* (the precious religious wheel), is a very ingenious instrument, and does great credit to the genius of the Tibetans. The body of the instrument is a metal cylinder, about three inches in height, and from two to two and a half inches in diameter. The axis is prolonged below to form a handle. The cylinder is filled with rolls of printed prayers and charms, which revolve as the instrument is turned round. Every Lama carries a *chhos-khor*, which he keeps perpetually turning by a gentle motion of the hand, assisted by a cubical piece of iron fastened by a chain to the outside. As every revolution of a prayer is equivalent to its recitation, the *chhos-khor* is a very ingenious instrument for multiplying the number of a man's prayers.

In the accompanying plate† I have represented two of these instruments, of half-size. One of them has the sacred sentence, the holy *sadakshara mantra*, or "six-syllabled charm," *Aum! Mani-padme, hun!* engraved once on the outside; the other has the same sentence twice repeated, in raised letters of silver.

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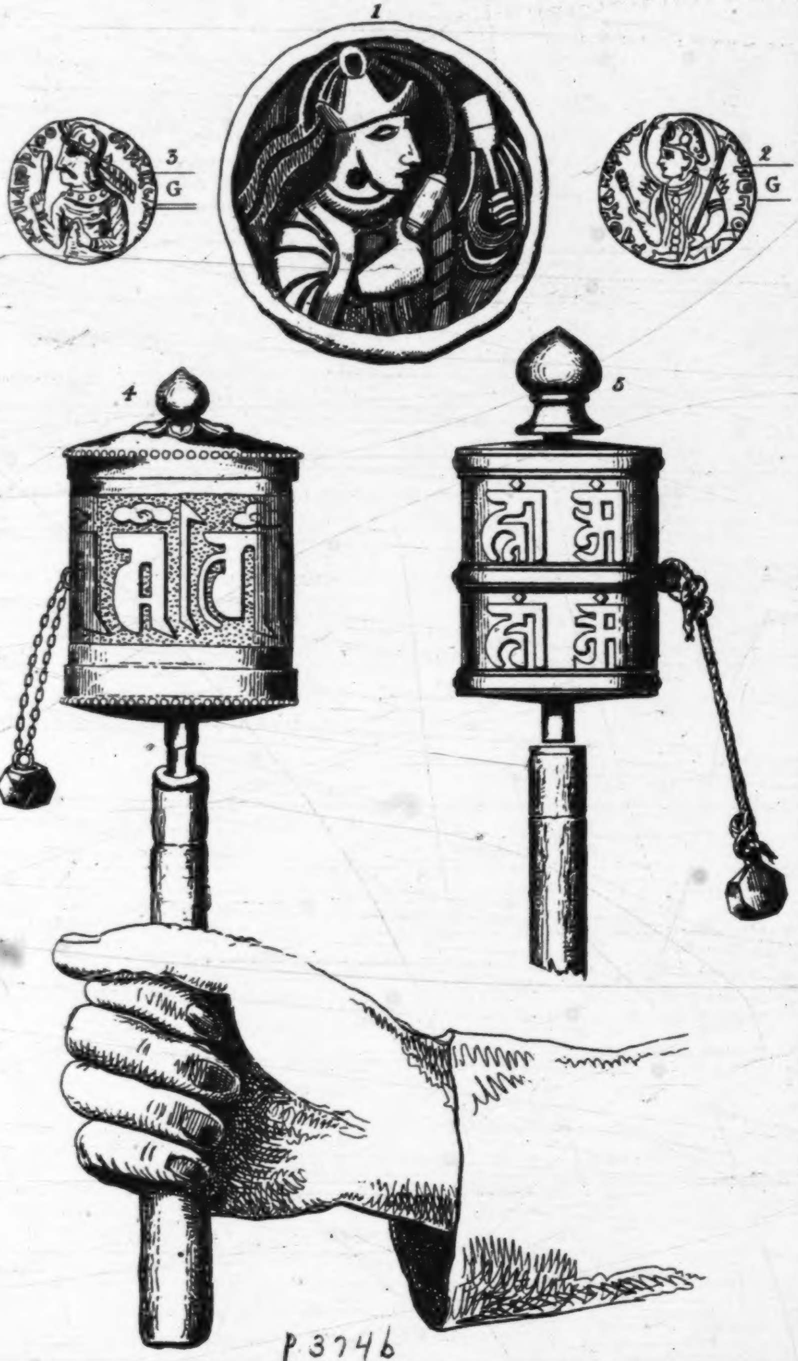
* See Plate XXVI. The name is written *rDo-rjé*.

† See Plate XXVII.

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

● 788

The MANI-CHHOS-KOR, or Prayer-Cylinder.



p 374b

A. Cunningham Del.

Day & Son lithrs to the Queen.

● 788 The earliest mention of the prayer-cylinder is by the
175 Chinese pilgrim Fa Hian,* in A.D. 400, who saw it in the hands of the Srámanas of *Kie-chha* (Ladák). Klaproth states that this instrument is not mentioned in any Indian books; and I can vouch that I have never seen it represented on any piece of Indian sculpture. It was, however, in very early use in North-western India, where it was introduced by the Indo-Scythian princes about the beginning of the Christian era. On the gold coins of Hoërki, or Hushka, the Indo-Scythian prince is generally represented holding the prayer-cylinder in his right hand.† The same object is no doubt represented on the large medallion in the accompanying plate; but the figure holding it is most probably the chief patriarch of the Buddhist religion.

788 These instruments are found of all sizes and in all positions. Cylinders, about one foot in height, are placed in rows around the temples, and are turned by the votaries before entering. Larger cylinders are found near villages, turned by water, which keeps them perpetually
000 revolving day and night. The device is so ingenious as to induce a hope that it may be adopted in Roman Catholic countries, where the time now spent in telling beads and reciting pater-nosters and ave-marias might be more profitably employed in worldly matters, while the beads were told, and the prayers were repeated by machinery. An ingenious mechanist might form small prayer-boxes, which could be wound up to produce a certain number of revolutions of an inclosed pater-noster or ave-maria; and thus any number might be got through during the night. Indeed, I am not sure that Roman

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* Fo-kwe-ki, c. V.

† See Plate XXVII.

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788

*Mani,** a dyke or pile of stones. The *Mani* is a stone dyke from four to five feet in height, and from six to twelve feet in breadth. The length varies from ten and twenty feet to nearly half a mile. A mani which I measured near Bazgo was 823 paces, or nearly half a mile, in length. A second mani near Lé was somewhat longer, or 880 paces, or 2,200 feet. Moorcroft states its length at 1,000 paces, but these were most probably the paces of a native, of little more than two feet each. The surface of the mani is always covered with inscribed slabs. The most usual inscription is the holy six-syllabled mantra, *Aum ! mani-padme, hun !* But other formulæ also occur; such as *Aum ! Vajra Páni, hún ! Aum ! Vagiswari, hún !* &c. These are generally inscribed in Tibetan characters, but sometimes also in mediæval Devanagari letters, called *Lantsha.* These slabs are votive offerings from all classes of people for the attainment of some particular objects. Does a childless man wish for a son, or a merchant about to travel hope for a safe return; does a husbandman look for a good harvest, or a shepherd for the safety of his flocks during the severity of winter, each goes to a lama and purchases slate, which he deposits carefully on the village *mani*, and returns to his home in full confidence that his prayer will be heard.

Tshá-khang, an "image-room." *Tshá* is the little medallion figure of a lama, which is made of a portion of his ashes mixed with clay. In every *Lhákhang,* or temple, there is a small room or cupboard set apart for the reception of these medallions. In a temple at Nako I saw about one hundred cubic feet of them. A very perfect specimen in my possession is one inch and three-

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* *Ma-ni,* a word naturalized from Sanscrit.

796 [534] mouth-piece; metallic cymbals, much more mellow and sonorous than others, complete the band."

But the religious service of the Lamas is not confined 788 to the recitation of the *Dulva* and the *Do*, or to the frequent repetition of the six-syllabled *mantra*, "*Aum! Mani-padmé, hun!*" They occasionally proclaim aloud the numerous titles of the supreme Buddha; and recite, with endless repetition, the different mystical sentences peculiar to the various Bodhisatwas, and to the Tántrika Sáktis, or female energies of the Dhyáni Buddhas. They also recite mystical sentences from the Tantras, to deprecate the wrath of the furious Káli (*Chandá*, the angry goddess).

539 788 The following are specimens of these *mantras*, or mystic sentences. They are all in the Sanskrit language:—

1. The Mantra of *Shakya Thubba* (Buddh'a).

Namah Sámanta Buddhánam! Sarva-klesha nishuddhana;
Sarvva dharma vahiprapta; gagana sama sama, swáhá!
"Glory to the chief Buddhas! Reliever of all suffering!
Master of all virtue! Equal, equal to the Heavens! adoration!"

2. The Mantra of *Kuntu-Zangpo* (Samanta-bhadra).

Namah Sámanta Buddhánam! Sámantanugati, varaja,
Dharmanirgati, mahá, mahá, swáha!
"Glory to the chief Buddhas! acquirer of distinction, best-born,
Who goeth forth with virtue; great, great adoration!"

3. The Mantra of *Champa* (the future Buddha).

Namah Sámanta Buddhánam! ajitanajaya,
Sarvva Satwayasháyanugata, Swáhá!
"Glory to the chief Buddhas! conqueror of the invincible,
Possessor of the fame of all purity, adoration!"

4. The Mantra of *Chakna-Dorjé* (Vajra-Páni).

Namah Sámanta Vajránám! Chanda Maha-roshana,-hun!
"Glory to the chief Vajras; fierce and greatly-angry, *hun!*"

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

539
788

5. The Mantra of *Jámya* (Manju-Sri).

Namah Sámanta Buddhánam! hé, hé, hé! Kumáraka, Vimukti,
Sathirthati, smara, smara, pratihana, swáhá!
" Glory to the chief Buddhas! hé, hé, hé! Young Prince, Emancipation,
Communion, Memory, Memory, Great Prowess, Adoration!"

6. Mantra of *Chanrazik* (Avalokiteswara).

Namah Sámanta Buddhánam! Sarvva Tathágata, Avalokita,
Karaná, Máyá; Rá-rá-rá! Hun! Jáh! Swáhá!
" Glory to the chief Buddhas! Universal Tathágata, Avalokita,
The Merciful, the Compassionate: Rá-rá-rá! Hun! Jáh! adoration!"

7. Mantra of *Grol-ma* (Tárá).

Namah Sámanta Buddhánam! Karnodbhavé!
Tári, taráni, Swáhá!
" Glory to the chief Buddhas! offspring of mercy!
By whom existence is traversed, adoration!"

The above are the mystic prayers offered up to the supreme Buddha by the different Bodhisatwas and others, whose names they bear. But there are numerous other *mantras* addressed to the Bodhisatwas themselves, as in the following specimen, which is taken from an actual Tibetan stereotype wooden block in my own possession:—

8. *Aum! Vagiswari Mun! Aum! Mani-padme, hun! Aum Vajrapáni, hun!*
(the same repeated).
Aum! amaráni-jivantiye, swáhá!
Aum! Vajra-krodha, háyagriba, hu-lu, hu-lu, hun, phat.
" In the name of the Triad! O, divine lord, *Mun!*
In the name of the Triad! O, Lotus-bearer, *Hun!*
In the name of the Triad! O, Sceptre-bearer, *Hun!*"
(the same repeated).
" In the name of the Triad! O, immortal Being, adoration!
In the name of the Triad! O, wrathful *Vajra*, flame-necked,
hu-lu!—hu-lu!—hun!—phat!"

This is addressed to the supreme Buddha (Bhageswara), to the celestial Bodhisatwas, *Padmapáni* and

Vajrapáni (the lotus and sceptre bearers), and to the Tántrika divinity Iswara. Other *mantras* are:—

9. *Aum! Sarvva Vidya, Swáhá! aum! Sarvva vidya! Swáhá!*
Aum! áh! Guru sumati-jnyán Siddh, hun-hun!
"In the name of the Triad! Universal Wisdom, adoration!"
(the same repeated).
"In the name of the Triad! ah! Teacher of Supreme Intelligence,
Holy-one, *Hun-hun!*"

10. *Aum! Muné, Muné, Mahá-Mune, Sakya-Munaye, Swáhá!*
Aum! Mani-padme, hun! Aum! Chanda Mahá-roshana, hun, phat!
Aum! Táre, tuttáre, turé, Swáhá!
Aum! Mohi, mohi, mahá-mohi, Swáhá!
Aum! Mati, mati, Smriti, Swáhá!
Aum! Maitri, Maitri, Mahá-Maitri, Arya-Maitri, Swáhá!
Aum! Vajiswari, Mun! Aum! Mani-padmé, hun! Aum! Vajrapáni, hun!
"Aum! O, Muni, Muni, Great Muni, SÁKYA-MUNI, adoration!
O, Lotus-bearer, *hun!*—O, fierce and greatly-angry, *hun-phat!*
O, TARA, * * * * * adoration!
O, Pleasure, Pleasure, Mighty Pleasure, adoration!
O, Intellect, Intellect, Understanding, adoration!
O, MAITREYA, Maitreya, Great Maitreya, venerated Maitreya, adoration!
O, Divine Lord, *Mun!* O, Lotus-bearer, *hun!* O, Sceptre-bearer, hun!"

These are, however, sensible productions compared to the gibberish of others, of which the following is an untranslateable specimen:—

11. *Bhyoh, rakmo-bhyo! rakmo-bhyo-bhyo!*
Rakmo thun-bhyo! khala rakchhenmo!
Rakmo, abya-tabya, thun-bhyo!
Ru-lu, ru-lu, hun, bhyo, hun!

This potent charm I found repeated twenty-seven times on a roll of paper, inside an image of Shakya-Thubba. How deplorably low must be the religious belief of those who hope to weary Heaven into compliance with their wishes by the importunate reiteration of such gibberish!

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

177 bet, from the Kashmiris, who still pronounce these
212 letters in the above manner, as *Pandsál* for Panjál.

The sixth circle I cannot decipher, but I can trace the repeated ejaculations of hun-hun! hun-hun! hun-hun! hun!

The seventh circle is one of the most interesting, as it contains the famous Indian enunciation of the Buddhist faith, which I found inscribed on a stone which I extracted from the great tope of *Sárnáth*, near Benares. This is the only instance in which I have seen it used in Tibet. 539

Aum! Muni, Muni, Mahá-Munayé, swáhá!
Yé dharma hetu prabhavá hetun teshán Tathágato
hyavadat teshán cha yá nirodha evam vadi Mahasramanas.

"In the name of the Triad! O, Muni, Muni, great Muni, adoration! Of all things springing from cause, that cause hath the Tathágata explained; the cause of their extinction also hath the great As-cetic declared."

213 New works are rarely undertaken, but the printing of their standard religious works is still carried on by the Tibetans with the same old blocks that were in use upwards of 100 years ago. ● [788] The great mass of printing, however, is chiefly confined to the production of the innumerable quantity of prayers and mystical formulæ that are required by the people. I have seen many rolls containing many hundred repetitions of the same sentences. They are printed on sheets of a thin brownish paper called *Grega* (or *Tega*), but the books are printed on a much smoother paper called *Par-shog*, or "printer's paper." The ink is called *Par-snag*, or "printer's ink." The printer himself is named *Par-pa*, and where several are employed the head printer is called *Par-pon*. The printing board, or table, is *Par-shing*, and "copy" is called *Par-bri-pa*. The engraved block is named *Zhi*,

were quite unknown in Ladák, hence the Indian word. 600

BELL--teeloo or treelo (small or hand bell) and SHnga (large). The 534
SHnga is not unlike a small Church bell, it does not swing but
is sounded by means of a string, tied to the tongue, which is
thus made to strike the bell. tripSHil (the bells usually seen
on the breast band of the ponies of Lámas and Lhása men).

BETROTH TO--treechhang (or teechhang) stàr ches, among Ladákis, 584
betrothals, which are the occasion for a little drinking of tea
and chhang,[1] are arranged by parents in consultation with
relatives. Having fixed upon a match, which from a wordly [787]
point of view, seems desirable, they then refer to the lámas, [793]
to see if the destinies of the proposed couple suit. If they are
found to be unsuited the betrothal is given up. A youth is betrothed
when he is about 20 years of age, and a girl perhaps
two years earlier. After the betrothal or "teechhang stàr ches, 585
the wedding or "pakston" may take place within a month, or
it may be put off for a year or more. If a male child possessing 768
property, is left alone in the world, he is betrothed at 584
once to some fully grown woman, who acts, as [11] his nurse
during his childhood, and as his wife during his later years.
This is not found an inconvenient practice as a Tibetan may [595]
have two "little" wives, in addition to his original "pakston"
wife. The dowry (rinto) is fixed at the time of betrothal, but 585
it is not given till the marriage takes place, and sometimes
even after that. This dowry is paid by the bridegroom to the
father or other nearest male relative of the bride.

BIBLE--zhalchat hngåma is the word used by Missionaries, meaning 600
"mouth promise former." If an ordinary villager used the expression,
he would mean that he had obtained a promise
actually from the mouth of some superior. See also under
"Gospel".

BLESS TO--chagyang táng ches. This term is applicable to the 793
"laying on of hands" or blessing, bestowed by a high lama, 788
or incarnation, placing his hand on the bowed and bared
heads of the laymen kneeling before him. The general word
for "to bless" is "skiopches" God bless you; konjok kiol la
skiopSHes dzat SHik. Chinlap táng ches is "to give sacred
pills".

[1] [i.e, barley beer-- ANALYST]

2: Ramsay--13 G-3 (no date) 1890 AJ4 W. Tibetans AJ4
[19] Tibet AJ1

CENOTAPH--chhorten or chhotrten. The word "chhorten" means WT
"a receptacle of offerings" Mr. Jasche describes them as being 778
"a sacred pyramidal building, of a form varying in different 764
countries...they were originally sepulchres, containing the
relics of departed saints, and therefore called "dung rten" after-
wards they were erected as cenotaphs, i.e., in honour of saints
buried elsewhere, but in more recent times they are looked
upon as holy symbols of the Buddhist doctrine." In Ladák, a
wealthy Buddhist builds a "chhorten" for himself, leaving in
the upper part of it a niche wherein, after his death and crema-
tion, his ashes and powdered bones are placed. The niche is
then built up.

[20] CHABA--chhaba. This is a corruption of "chhápa" meaning WT
"tea man". The Leh officials speak of the Lhása commercial 441
agent as the "chaba". His proper title is the zhung tsong or 439
"zhung tsongpa" which means the merchant of the "deyva T
zhung" of Lhása. He comes once every year, and stays at Leh 441
for about 8 months. He is sent by the Lhása Government, and 439
is supplied with free carriage the whole way from Lhása to Leh, 492
to the extent of 260 yaks or ponies for loading, and 15 riding WT
ponies. During his stay at Leh, he is provided by the Kashmir 648
Durbar with the following quantities of supplies, viz., flour T
64 seers, butter 10 seers, sheep 1, grass 5 maunds, fuel 5 648
maunds. Two servants are also placed at his disposal. The T
principal articles brought by the "chaba" are tea (chiefly 439
green brick tea), musk pods, incense sticks, Chinese tur- WT
quoises, and certain medicines such as jádwár ("aconitus 439
ferox") and momeera ("coptis teeta"). He takes back to
Lhasa, saffron, Báltistán dried apricots and sugar. This
"chaba" commercial agent is, in a way, connected with what
is known as the "Lapchak mission" which is sent from Leh to
Lhása every third year. For further information see "Lapchak".
The Chhaba Mission being a profitable one; the right to con- T
duct it is sold yearly by the Lhása Government, to a Lhása $\boxed{441}$
merchant.

[21] CHIEF--gópa or góba the headman of village, etc., WT 622
chenmo (principal).

CHIRAGH--skiontsey small--made of clay, stone or metal, for WT 415
household use chut-khung the large brass or copper vessels in 788
which oil is kept burning in temples.

IDOLATOR--A Buddhist would describe himself as being a "skundey chhak phulkhan" i.e., "a god image worshipper," but a Mahomedan would call him a "kalaKHi skunda chhak phulkhan," i.e., a worshipper of mud-god images." WT 778 779 798

[66]IMMORTALITY--meeSHeeches. Ladákis think that an angel once brought a pitcher, filled with the water of life (doortshey i chhoo) to earth. One man drank a little of it, and in consequence, though he grew infirm and old, he could not die. The angel seeing this, returned to heaven, and reported the matter to the Deity, who then came to the conclusion that immortality was not suited to this world. He then ordered the angel to remove the water of life, and the angel fearing that if he emptied it out, some animal might drink it, took the pitcher containing it, to the top of a fir tree, where he fastened it to a branch, and left it. Soon after, some crows began to peck at the pitcher, and thus broke it and spilled the water of life over the spines of the fir, these therefore became evergreen, at the same time the crows beaks were splashed with the water, and the result is that a crow's lifetime extends to a hundred years. WT 773

This tradition probably dates back to a period anterior to the introduction of Buddhism into Ladák.

[67]INCANTATION--nganchhos. According to Jaschke, Buddhist incantations consist mostly of unmeaning Sanskrit syllables, in the recital of which, however, perfect accuracy is requisite. WT 788 779

INCARNATION--In Ladák, an "incarnation" or "avatár" is generally spoken of as a "skooSHok," but the correct word is skoochhok." In classical Tibetan "skoo" means "body" and "chhok" means "best" or "superlative." WT 775

In Lhása the use of the word "skooSHok" is not confined to "incarnations" and it is applied, as a term of respect, to any great man. In Ladák I have never heard the word used, otherwise than with reference to an incarnation, but I am informed by the Reverend F. Redslob, of the Moravian Mission at Leh, that he is occasionally termed by the people a "skooSHok". T 775 554 WT 554

The proper word for an incarnation is "sprulskoo" or "sprulpa" (pronounced in Ladák srulkoo or SHulkoo) this word too is understood in Ladák, but is less frequently used than the word "skooSHok." WT 775

WT
772 once scourged and dismissed. No yellow Láma who has been
775 scourged can remain a Láma.
688 Among the Drukpa or red sect, Lámás may be flogged without being
at the same time unfrocked; they also have minor punishments,
such as being obliged to cut and carry thorn bushes, or to perform other tasks of a similar nature.

WT
311 LAND--sa (as opposed to water, or generally) zhing (cultivated land).
táGHok (land temporarily cultivated), zhing-GHok or zhing
stong (ownerless or waste land).

WT
423 LANDMARK--zhing-i theyór (or tho), as between lands of different
241 persons. Tshiks, the strip of land left uncultivated along the
edges of every field.

WT
●788 LAPCHAK--lópchhak. This word means really "yearly salám" and
648 it is used to signify the Mission, (a relic of the old days) which
T is sent from Leh to Lhása every third year. The old Ladák Rajas
788 considered themselves subordinate to Lhása, certainly from a
648 spiritual, and possibly from a temporal, point of view, and they
therefore used to depute a party to Lhása, for the purpose of conveying their respectful salutations [86] to the Grand Láma, other-
WT wise known as the Dalái Láma, or the Giálwa Rinpochey, or the
565 Deba (Deva) Jung (Zhung). The party is always under the leader-
ship of a man belonging to one of the noblest Ladák families;
it leaves Leh about 20th September, and after halting for 3
weeks or a month at the famous Tashi Lunpo monastery, reaches
WT Lhasa about the end of January. The party remains at Lhása for
648
554 8 months and reaches Leh about December. The post of Lapchak
661 leader is much sought after, for not only is it a very honorable one,
T but it carries with it certain commercial advantages of a very
648 lucrative description. The Lapchak leader is allowed free
661 carriage to and from Lhása, (a distance of about 90 day's
journey), for 346 horse-loads of goods. It may be imagined
what a terrible tax this is, on the poor Tartars who have to pro-
WT vide this free carriage, for the benefit of the Lhása and Ladák
648 Governments. The Lapchak leader takes Baltistan dried apricots,
439 coral, silk, saffron and sugar, and brings back China tea, in-
554 cense, and certain Chinese medicinal herbs, and realizes large
profits on his sales both at Leh and Lhása. Before leaving Ladák,

[93]LINEAGE--roospa or riks. 613

LINEAL MEASURE--The lineal measures of Ladák, which are exceedingly rough, are as follows:-- 804

1 sor - 1 finger breadth ... ... = about 1/4 inch.
1 lakpa - 5 fingers breadth ... ... = " 4 inches.
1 peetho - distance of span, with thumb and forefinger ... ... = " 8 "
1 thógang - full span, with thumb and little finger ... ... = " 10 "
1 skanggang - distance from elbow to knuckle = " 14 "
1 thoogang - distance from elbow to tip of fingers " 18 "
1 domgang - distance from finger tip to finger tip with the arms held out straight from the sides ... ... = " 6 feet.
1 giangtak - as far as the human voice can be heard ... ... = " 300 yards.
1 migthong - as far as a man can be seen with the naked eye. In the clear air of Ladák this would ... ... = " 2 miles.
1 lamphet or "half a day's journey," also called zanlam or tshallam or "the breakfasting distance ... ... = " 6 miles.
ngeemáchik or ngeenlamchik or "a day's journey" = " 12 "

For further information see under heading "Mile."

LIVID--rdong nakpo gioor ches. If a Ladáki means to say that a person changed colour in any way, owing to fear or shame, or any other unpleasant sensation, he would say his face turned black. But if the change of colour was [94] attributable to any pleasant sensation, he would say his face turned white. 152 822

LOAN--skinba or skinbo or respectfully karkeen; a loan either of money, grain, etc., and on which no interest is charged. Bulon, a loan of any sort, on which interest is charged. Yártey, a loan, when the identical article lent is to be returned. 426

LOCKET--kabzóma. The rectangular, box-like, locket, made of silver or copper, and worn by Ladákis suspended from a necklace or string round the neck. It usually contains musk or religious charms. 301 788 tonkhan (as one who is a leper or notorious rascal). 000

[115]PAGAN--The Ladákis have no such a word in their vocabulary. 798
Buddhists are called "Nángpa" or "insiders", while those of other religions are called Hindoos, or, as the case may be. Mahomedans are called "Pheepa" or "outsiders", and atheists are called "Armendirnen".

[116]PARENT--ába (eldest father); ágoo (other fathers); ámá (mother). 601

[117]PATRON--giápsten (friend); eedam or yeedam (patron saint 776
or tutelar divinity)--nearly every Ladáki has a "yeedam" of 572
his or her own selection.

[118]PAWN-BROKER--bundak or norrdak (money-lender); tshongpa 426
(merchant). The money-lenders and merchants are the pawn- 443
brokers of Ladák.

PELISSE--hlóGHor or hióGHor. Ladáki ladies, when in full dress, 291
nearly always wear a pelisse or cloak of scarlet and green 565
cloth, lined with white lambskin. A rich person ornaments the 301
cloak with heavy silver ornaments at throat, neck, and shoulders. Hlokpa is the goatskin cloak worn by the labouring classes, both men and women, to protect the back. But see "Cloak."

[119]PERAMBULATE TO--skora skor ches. The Ladakis, in so far 788
as they are addicted to religious observances, which is not a great deal, attach considerable importance to circum-ambulation, combined with prostrations, as a means of obtaining a forgiveness of their sins.

PERQUISITE--thoptáng signifies legal perquisite, such as the grain 675
given by [120] villagers at harvest time to the village black- 195
smiths or other village servants. The respectful word is "chhak rsten" or "zhoo rsten" signifying "offering" or "petition
present"; phaksup signifies an "illegal perquisite," i.e., 662
bribe.

[120]
PETTICOAT--SHamthap, the red petticoat worn by Lámas of both 792
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792 791 red and yellow sects. The women of Ladák do not wear petticoats. Their dress consists of patoo trousers and a patoo garment in which bodice and skirt or petticoat are joined together. The skirt part of this garment is called "hmadGHak" or hmad-yok", and the bodice part "stotGHak."

776 PHANTOM--hlandey or hlandrey--the name of a class of spirits, supposed to appear in various forms, and then to suddenly vanish out of sight; zumthhrul or zumthhul or chhumthhrul or chhumthhul, as a mirage; namSHet or namSHes, the ghost of a dead person; SHeelok, one returned from the dead. But see "Resurrection."

751: 777 PHYLACTERY--srunga or SHunga. The Buddhists of Ladák obtain from their Lámás, extracts, or texts, from their sacred books, printed on paper or longcloth, etc., these they enclose in a silver or copper casket (kabzóma) worn like a locket. The poorest people wrap them up in paper and tie them to a string worn round the neck or waist. [121] The men sometimes fasten them to their caps, and the women to their headdresses (peyrak). A Buddhist never wears a charm on his arm or wrist as a Hindoo or Mahomedan might do.

[121]

●788 PILGRIMAGE--hnasjal or jala. Ladakis go on pilgrimages to Trilóknath, the Manasarwar lake, Jowála Mukhi and other places of Hindoo pilgrimage.

276 PIPE--kanzak, or respectfully zhalzak, a tobacco pipe with a straight stem, about 10 inches long, and with small round bowl. They are made of brass or iron, and sometimes silver plated. This is the pipe of the traveller and of the villagers. Townspeople use the Indian pipe which they call "cheelam" or "gurguri cheelam." The Baltistán pipe, which is also used by Ladakis, is called "roocho-cheelam," or respectfully "doncheelam" "poori" a pipe for conducting water, etc.; "oldong" the windpipe.

595 753 [123]POLYANDRY--There is no word for this. Polyandry is almost universal among the Buddhists of Ladak. For further information, see under the heading "Marriage." It is said that polyandry induces leprosy, but in Ladak the disease is unknown, though

in the neighbouring province of Baltistan, where there is no polyandry, it is common enough. 595 753

POSSESSED--hlá zhukskhan or hlaba (of a good or evil spirit). The first word is used to signify a man only while actually under the influence of the spirit. Hlaba is applied to a person who is at [124] times so possessed. But see under "Festival." Gongpo (or feminine gongmo) is the term applied to the "spirit" with which a person is "possessed." 787

PRAYER WHEEL--máney chhos khor (general); máney lak skor (hand prayer wheel); mánkey chhoo skor (water-power prayer wheel). The prayer wheel consists of a cylindrical-shaped box, made, in the case of the hand prayer wheels, of copper, and in the case of the large prayer wheels worked by water-power, of wood. The cylinder revolves on a pivot which passes through its centre, and the lower part of which serves as a handle, while at the upper extremity is affixed a metal cap, to keep the cylinder in position. The cylinder is filled with rolls of paper, on which are written prayers or texts. [125] As the cylinder revolves, the texts also revolve, and as each revolution of a prayer is equivalent in merit to its repetition, and as hundreds of prayers are revolved with each revolution of the cylinder, it is clear that, according to Buddhist ideas, much value attaches to the máney chhos-khor. To the centre of the cylinder, of the hand wheel, is attached a light chain, about three inches long, and having a small weight fastened to its extremity; thus when once the wheel has been set in motion, it requires very little effort to keep it going. Máney skor ches is "to cause a prayer wheel to revolve." 788

[126]PRIMOGENITURE--góboo-i-thoptáng-i-thims (or thrims). The law of primogeniture prevails in Ladák. But see under "Entail." 428

PRINCE--giálpo or giápo or rgiálpo (ruler); giáloo or rgiáloo (child of ruler); SHráspo or sráspo (male infant child of ruler). 565 601

PRINCESS--giámo or rgiámo (female ruler or wife of ruler); SHrásmo or srásmo, (the female infant child of a ruler).

213 PRINT TO--par giáp ches. Printing in Ladak is confined entirely to the printing of texts, religious books, etc. The Lámas are the only people who print, and their methods are exceedingly primitive. They have blocks of wood engraved, and with these they print or stamp the texts, etc.

875
788 [129]PURR TO--máney ton ches i.e., to tell beads. Tibetans consider that a cat is a sacred animal, having once slept on the hem of God's garment. They think that when it is purring, it is muttering prayers, hence the expression for to purr.

751 QUARANTINE--GHak ches. In the old days, the Ladák Rajas, whenever they heard that small-pox was prevalent in Kashmir, used to impose a 10-days' quarantine at Khalsi on all arrivals from Kashmir.

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177 [130]QUEEN--giámo or giálmo or rgiálmo. The Queen-Empress of India is known to Ladákis as "paldan hlámo" or "goddess Paldan." In pictures, the "Paldan Hlámo" one of the Buddhists' goddesses or fairies, is represented as sitting on horseback, not astride, as after the manner of Ladák ladies, but sideways: hence, as European ladies ride on side saddles, the Queen has been given the name of Paldan Hlámo. It is supposed that the Queen's children used to fly away into space, and converse with the fairies, but that latterly, as they have taken to eating pig's flesh, this power has been taken away from them.

524 QUOIT--lchaks i khorlo (the iron quoit) khábmo (the game). Ladákis have a game like quoits, only they use stones, which have to be thrown into a small hole in the ground.

525 RAFFLE TO--rgiánSHingtáng ches. Each man takes a stick and marks it, the sticks are all put into a bag together and a disinterested person draws out one stick, and the owner of it wins the raffle.

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753 RAINBOW--záchoothung. The word "za" means 'epilepsy" and "chhoothung" means "water drink." Ladákis look upon the rainbow as the spirit of epilepsy; they say that one end of the rainbow is always in a stream, or other water, and that the phenomenon is caused by the spirit of epilepsy coming down to drink. If the shadow of a rainbow falls on any person, he or she becomes epilepti

[131]

412 RAKE--kházey (wooden, with teeth); panka (small wooden, and with no teeth).

value of "beygar" labour supplied, has never been calculated, 657
but it would amount to a very large sum. Indeed the people 656
object to the supplying of "beygár" more than to the payment
of the ordinary revenue. The amount of the tax, in cash and 651
kind levied on land varies very much: thus the monasteries 423
pay about 4 2/5 annas per acre, the official aristocracy pay 565
about 20 2/5 annas per acre, and the ordinary cultivators pay about 36 2/5 annas per acre. Assuming the total amount of land to be 17·6, we find the monasteries hold 2·2, the officials 1·3, and the villagers 14·1, respectively.

[138]ROSARY--thánga or thránga (a rosary); thrángárdok (a bead of 788
a rosary); chhupSHat (the silver, or other metal beads of a rosary); donzin (the king bead, that is to say, the large bead on the rosary which enables the teller to know when he has told the whole of the beads once). There are usually 108 "thrángárdok" on a rosary, and occasionally 109 or 111 or 113, these are the only beads which are "told"; the "donzin" marks the completion of the bead circlet, and the "chhupSHat" are for recording the number of complete bead-circlets "told."

As each bead is "passed" or "told," the teller mutters the six syllables: Óm má nee pat mey hung, which when pronounced in the ordinary manner, sounds like Om máni padmey hung. Cunningham transcribes these sounds thus: "Aum máni padme hun," and translates them "O lotus-bearer, hun."

Jáschke writes: "Om máni pad-me hum," and translates them "O thou jewel in the lotus, hum."

In a Buddhist sacred book, entitled the "Kábun" or (vulgarly) Káng- 779
bum", i.e., "The hundred thousand precepts," the following 775
fanciful explanation is given:--

There are six spheres in which a soul or spirit may find re-embodiment (see "Metempsychosis"). If the soul cannot obtain re-admittance to any of these, it cannot be re-embodied, and must therefore go to heaven, that is to say, attain nirvána, which is the goal which all Buddhists desire to reach, with as little delay as possible. The above argument is not sound, for, according to Buddhist ideas, a soul, pending re-embodiment, or admission to heaven, may wander about disconsolate in space (sem khorároo khiám ches), and it may therefore be argued that if a "soul" which has not earned its admission to paradise is in any way prevented from taking re-birth, it will

779 so wander about for an indefinite period, and will not be ad-
775 mitted to paradise, merely because it cannot gain admission
to any of the spheres for taking re-embodiment. But to return
to the "kábum." The pious are informed that, with a pure
● 788 heart and humble voice, they should repeat the six mystic
779 syllables as often as possible, for that by so doing they close
775 the doors of the six spheres into which it would otherwise be
possible for their souls to take re-birth.

Óm--repeated often enough closes the door of "hla-i-hnas" (fairy place).

Ma--repeated often enough closes the door of "hlámáeen-i-hnas" (demi-god place).

Nee--repeated often enough closes the door of "mee-i-hnas" (man place). [139]

Pat--repeated often enough closes the door of "tutro-i-hnas" (beast place).

Mey--repeated often enough closes the door of "eedak-i-hnas" (fore hell).

Hung--repeated often enough closes the door of "ngiálwa-i-hnas" (hell).

And it is added that if they are assiduous enough in this prayer, the result will be that they will escape the curse of re-birth, and will, when next they die, attain nirvána. The Incarnation of the Speetuk monastery gave me a slightly different version. He said, a body cannot be born unless good seed is sown; if a body is not born, a soul cannot be re-embodied. The result of repeating the six mystic syllables is, he said, to cause the "seed" of the gods, demi-gods, men, etc., not to germinate so far as concerns the soul of the person who has been diligent enough in repeating the mystic syllables.

I don't think any one in Ladák knows what the words or syllables really mean; the majority of the people don't even pretend to know.

805 [140]SABBATH--za-ngeema (Sunday). Ladákis do not keep one day
796 in seven as a day of rest and prayer, but the tenth day of every
month, which is called tshesschoo (meaning "date ten"), is,
or should be, observed as a day of praying and feasting.

788 SACRAMENT--Missionaries use the word "tamja" (meaning a "binding" or "making fast"). Tibetans have nothing quite like the Christian sacrament, but at the time of making a vow, they

receive "tamchhoo" (meaning "binding water") from the 788
hands of the priest, and this they reverently drink.

SACRIFICE TO--skoorim cho ches (to perform the sacrificial rites): 782
chhotpa phul ches (to offer up a sacrifice). The taking of 779
life is contrary to the Buddhist religion, live animals are 792
therefore not slaughtered in the ordinary sacrificial manner.
If a Buddhist wishes to offer an animal as a sacrifice, he dedicates it to the gods and leaves it at the monastery. This is termed "tshey thar la tang ches;" all such animals are kept on the monastery lands, doing nothing for the rest of their lives. Another kind of sacrificial offering consists of satoo, dyed blood-red (by means of the juice extracted from the root of a medicinal herb known as "dreemok") and kneaded, and made into a particular shape and crowned with a cone of butter. It is then termed a "chhotpa."

SAIL--The "sails" of the Chángtháng windmills are of wood, 000
scooped out like a ladle, "(they are called hlungsskor-i-SHokpa").

SALUTE TO--joo (or zhoo) zăr ches, or respectfully chhak phul 554
ches. When equals meet, each says "joo" or "joojoo"; if 195
one is of slightly lower rank, he says "joo ley" and receives 576
the answers "joo." "Salami" is the term for a military 792
salute, and also for a guard of honour. Hniemdóng táng (or 533
pheeng) ches is to come out to salute, as the Lámás and women and musicians of a village come out to salute any person of rank passing [141] through their village. The Lámás come with their sacred musical instruments, the women with offerings of milk, satoo, ghee, chhang, and incense, and the musicians with drums and clarionets.

[141]

SASH--palthar (a kind of sash-like belt for holding a sword); 291
palthar táng ches (to wear such a sash); skieyr (kasa kind of 301
waist-band worn by both sexes). The women, in addition to the skieyraks, wear a kind of sash, called a "yok-skieyraks," and from this hangs a collection of ornaments, termed "ldócha," consisting of cowries, needles, pins, a knife, spoon, purse, etc., etc. The brass rosette-like ornament worn on the "yok-skieyraks" is called a "ldólen."

262 SAUSAGE--tshilkham or náng. A Tibetan sausage is made of mutton or goats' flesh and highly flavoured.

331 SCAFFOLDING-- Wood is too valuable in Ladák to admit of ordinary scaffolding being used during the building of a house, etc., and the builders seem to get on very well, though using only rough ladders (SHaska) and high trestles (SHingtee).

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777 [142]SCHOOL--hloptá-khang. With the exception of the Moravian Mission School at Leh, there is no regular school of any kind in Ladák.

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●788 [144]SERMON--The Buddhist priests do not preach sermons, they confine themselves to reading the scriptures. To read the scriptures aloud to a congregation is called "máney skul ches," and the reader, who need not necessarily be a Lámà, is called "Mâneypa." The reader intones, and as he comes to the end of each sentence, he pauses, and the congregation slowly chants the mystic syllables "aum ma nee pat mey hung," pronounced om máni-padme hum. The congregation cannot understand the language of the scriptures, and does not care to do so, as Ladákis consider that it is the duty of the priests to look after such matters for them.

291
195 SHAWL--tsádir or tsazar or respectfully namtsar (a shawl); staktra (the small square shawl worn by Ladák women, either as an apron or hanging under one [145] arm; it is generally made of a check pattern, either in wool or cotton).

231 SHEEP--luk (general); roobo (entire); luk (castrated); lugmo or móluk (ewe); lugoo (lamb); phólaks or thongpa (a fine fat castrated sheep ready for killing); chángluk (the large load-carrying sheep of Chángtháng).

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435 [146]SILVER INGOT--These come only from China. Some are imported to Léh viá Lhása, but most of them come via Yár-khand. The Tibetan word for an ingot is rdótsat or starmikma, but the Turki words "koorus" or "koors" and "yámboo" are also used. The ordinary koors is worth from ₨165 to ₨170. There are also smaller ingots, called "yámikma" (value ₨32) and "lugmikma" (value ₨16).

A History of Western Tibet, London, Partridge & Co., pp. 19 200
ff.)

Lobsang Wanggyal, as the pious Buddhist he is, first performs 778
another prayer before the image of Gautama Buddha and of the "Great Merciful One," Chanrezig, and donates five sacrificial lamps with the necessary butter (instead of oil). Then he set out on his way to 000
Leh which he reached after an hour on horseback. There he sold his apricots in the bazaar (market) and exchanged barley for them; aside from various necessary things he also bought for himself a shining green cap and a colored sash; for his wife he bought a pair of large turquoises, and for the cap of his little son a small silver amulet. After three days he rode homeward again from the barren, rough highlands to the milder, more fertile lower Ladakh and, upon his arrival 551
in Kalatse, he announced to wife and mother that his son was to be called Drogpa Namgyal. His mother, old Tsering Putrid, drew up her nose a little bit at the "Drogpa," but against the word of the great skushog there was no contradiction possible, and besides, one could never know what the evil Tsan and Lu demons still had in store for them. Her "deceased" (13) (gśin-po) had also had a protective name.

He had been called Garra /25/ Lobsang (smith, equivalent to "good sense"), and he had been such a pious Buddhist; all the pilgrimages he had made, the holy places he had circled around, and how he had turned the prayer wheel! And yet he had been abruptly taken away by 761
the emissary of death (t'se-len); an avalanche of rocks had dragged him along as he was climbing a wall of boulders in order to rescue a goat which had gone astray. He had been found down below with his limbs shattered. True, the lamas had said that he had only himself to blame. After all, they had warned him to let the goat go, for just above that particular slope the Tsan-demons had settled in the rocks at that time. They, the lamas, knew this from unmistakable signs. Why did the man have to climb up just there and provoke the Tsan by his appearance!

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13. The relatives of a recently deceased person anxiously shy away from naming the latter by his name in the superstitious fear the dead person might be disturbed and would frighten the survivors.

527 violent struggling and fighting in which everyone tries to seize as large
789 a piece of wood with colored wool threads as possible. Once someone has got hold of a piece he takes it home and keeps it carefully throughout the entire year as a valuable talisman serving as a protection against the evil spirits.

Namgyal did not dream of taking part in the brawl. Api Tsering Putrid just would have to see that she got along without such a amulet this year; he himself did not believe at all any more in the magical power of these things.

527 On the 30th day of the twelfth month, the end of the month and of the year, Namgyal again rode along in the retinue of the king, who had once more assumed royal dignity of the duration of the festival. This time they rode to Sheh and Trigtse. Again Namgyal was witness as the king performed prayers on behalf of the people in the monastery of Trigtse before the images of the divinities. And again the grandees as well as the little people celebrated /137/ the second New Year's festival extensively with feasting and drinking, with song, dance, and the playing of polo.

788 A few of Namgyal's friends urged him to stay a few days more in Leh since he was already there, so that he would be able to take part in the procession of entreaty (mgo-p'yag, really "head procession"). This procession was to take place on the eighth, the ninth, and the tenth day of the first month of the new year. Namgyal let himself be persuaded. From this exercise he expected more profit than from the New Year's celebrations with their wild revelries and their unbridled amusements. After all, this was an occasion of serious praying and of real effort to obtain the grace of the powers of the Beyond, so he was told.

After previous fasting, fervent praying, and all kinds of worthy activity of the part of the individual participants, about thirty men from Leh and the surrounding villages came together for the yearly procession of entreaty. On this occasion the suppliants must circle once around the mountain on which the monastery is situated, near Leh, within the space of three days. They have to walk in a closed chain, one behind the other at a distance from each other of a man's height. The steep mountain bears on its peak the little monastery of Namgyal Tsemo which overlooks the countryside as defiantly as a fortress from its high eminence. The worship is primarily directed towards the Bodhisattva Avalokitesvara with the eleven faces (spyan-ras gzigs bcu-gcig žal) and the thousand arms, whose gigantic image stands in this monastery. An old lama has told Namgyal that in this shape the great Merciful One had quite special power, and that his compassion knew no bounds. With more than a thousand eyes (aside from the ordinary eyes each of the eleven faces has a third one on its forehead, and in each palm of the hand is another eye) the Redeemer looks with infinite compassion upon the suffering living creatures in the six worlds, all the way down into hell; and there the thousand strong arms are also outstretched to save and to release. And all this, Namgyal was told, the great Merciful One did from pure mercy; no special efforts were necessary, and no special virtuous performances on the part of the person to be released. Thus Namgyal had great expectations especially for this procession of supplication.

After some waiting the men are finally all gathered together in the snow-covered wilderness at the foot of the mountain on which the monastery stands. There are some /138/ highly-placed persons among them, two gentlemen of the nobility, a few officials from the Wasarat (the office of the Wasir), farmers, small-holders, and day-laborers: a colorful company. Some of the day-laborers had been hired by the rich to come along in exchange for payment. Credit and profit was to accrue to the givers of money for this. The well-to-do are dressed in [291] warm, caftan-like cloth coats; some of them even wear a thick sheep's skin on top of this. The poor try, as best they can, to protect themselves against the penetrating cold of the early morning by at least putting on two quite ragged coats, one over the other, and a goat's skin which they hang over their backs with its hairy side on the inside.

In silence the men arrange themselves in the prescribed order for the procession; at the head is the local magistrate of a neighboring village, who is considered a particularly pious person and who is skilled in the reciting of the prayers. All eyes now turn towards the monastery up on top of the mountain in which stands the image of the sPyan-ras-gzig, the great Merciful One, well-known to all. The man at the head of the procession begins to pray and all the others join him with prayers (136): "Thou, Oh ruler with the thousand arms, who leadest the cycle

136. The first prayer goes as follows in Tibetan:

P'yag stoṅ ak'or-lo sgyur-bai rgyal-po ston/
Spyan stoṅ bskal-pa bzaṅ-po saṅs-rgyas ston/
Gaṅ-la gaṅ ston de-la de ston-pa/
Ston-pa spyan-ras gzigs-la p'yag t'sal-lo.

The second prayer:

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Nga nam-mk'a dań mnyams-pai sems can t'ams-cad/
bLama sans-rgyas ĉos-kyi sku-la p'yag t'sal-lo/
bLama lońs-spyod rdzogs-pai skul-la p'yag t'sal-lo/
bLama sans-rgyas rin-po-ĉe-la p'yag t'sal-lo/

(of metempsychosis)! Thou Buddha, with the thousand eyes who showest (us) the fortunate Kalpa (meaning, "world era"), thou who leadest one in this manner, the other in that! To thee, the 'teacher' Chanrezig, we pray!"

A second prayer addressed to Gautama Buddha in the "three bodies" goes as follows: "We innumerable living creatures all pray to you, the sublime Buddha in the body of the doctrine (Sanskrit, Dharmak'aya) (137). We pray to thee, Oh thou sublime Buddha, in the body of perfect blessedness (Nirmanak'aya)!" Further prayers addressed to Chanrezig, to Maitreya, and to other deities, then follow.

The first prayer is uttered while the men stand and have their heads bared; the second they say kneeling, the third lying down so that their heads touch the ground (hence the name "head procession"). Then they all rise and march at a distance of a man's height from each other, until their feet arrive at the spot where there head was touching the ground earlier. Not a word is to be spoken outside of the prayers,

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137. The perfected Buddha who has attained the illumination (Bodhi), according to the Mahayana doctrine possesses three "bodies" or outward forms (Tibetan, sku; Sanskrit, K'aya): The completely spiritualized "body of the doctrine (Tibetan, ĉos-kyi sku; Sanskrit, dharmak'aya)," the incarnate Word"; the "body of blessedness (Tibetan, lońs-spyod rdzogs-pai sku; Sanskrit, sambhogak'aya)" in which the Buddha enjoys perfect blessedness. These two are mentioned in the prayer. As a third one there is added to these the "body of transformation (Tibetan, sprul-sku; Sanskrit, nirmanak'aya)," the shape in which the Buddha appears visibly among the living creatures and in which he performs and teaches his saving work among them, until he finally dies for the last time in order to be completely "extinguished" at that time in the wholly attained Nirvana (Sanskrit, Parinirvana).

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and their thoughts must be turned in contemplation upon the Sublime One up there on the mountain. The goal of every day's journey along the way is marked by blocks of stone /139/ that stick out from under the snow. The way leads along the snow-covered mountain slope through the desert, across the saddle of a hill, and it finally ends on the third day up at the top of the mountain in front of the monastery temple.

The procession advanced along its way slowly and amidst constant praying. In front of Namgyal, who was a man of considerable height, the scribe from the Wasarat walked along laboriously, showing every sign of extreme exertion. His name was Dondrub and he was a man of considerable girth and slight height. Thus it happened that whenever the suppliants lay down to pray, Namgyal's head always came to rest on the feet of the man in front of him, which the latter had stretched out behind him; so that he had to turn his head to the side every time in order not to get kicked in the face accidentally. Namgyal observed how the fat scribe now and then produced a piece of bread from the bosom of his fur coat despite the strict injunction to fast. As the scribe was eating his bread Namgyal noticed how his praying had the dull sound of someone who is chewing. Namgyal also saw how the corpulent gentleman in front of him, one of the first worthies of the land of Ladakh, was now devoid of all dignity and how he let himself go. Namgyal heard how he arose from his prone position every time amid panting and coughing and noticed how he would then wipe the sweat off his forehead with his sleeve. Namgyal had gone to the Gotschag exercise in all earnestness of purpose and in all devoutness, but he also had a quick eye for the amusing side of life. For a few moments his concentrated devotion was gone and he felt the urge to laugh; he had to control himself very carefully not to break out into loud laughter. He knew the scribe well and he was acquainted with the reason for that honorable gentleman's considerable corpulence. But it did not take long for Namgyal to bring his laughing muscles and his thoughts fully under control again, and he once more turned his mind towards the Sublime One up there on the mountain. When the suppliants had arrived at the old water tower under the castle in the afternoon, the man who led the praying at the head of the procession stopped praying and the men dispersed in silence as they had come. The scribe Dondrub once more turned around to the man who had been walking behind him, cast a half desperate look towards him and whispered to him: "That was some drudgery! And this is to continue another two days!"

188 /140/ Namgyal went to his quarters, consumed his simple, scanty fasting-period meal and then went to bed very shortly. The peculiar pilgrimage of this day had been something unusual for him, but for a powerful man like him it had not been too strenuous. What might the scribe Dondrub feel like tonight!

The following morning the pious pilgrims again came together at the old water tower in the very spot where their "head procession" had ended the day before. Again the pilgrimage and the praying started up the way it had been the day before. But Namgyal looked around in vain for the man who had walked in front of him the previous day. He learned later that the scribe had notified the prayer leader that he was "sick," and that he had sent his servant in his place to do the praying. He had promised the servant a goodly bakshish (tip) for this. After all, it was a matter of complete indifference, the house chaplain, a lama in the service of Dondrub, is supposed to have said, who does the praying; so long as there is some one who takes part in the procession of supplication on behalf of the house, the Sublime One on the mountain would be contented.

This experience again made Namgyal pensive. The man who walked in front of him on this, the second, and on the third day of the procession, was a farmer from a neighboring village who had about the same shape and stature as Namgyal, and who performed the exercises with great earnestness and enthusiasm. Thus Namgyal was able to direct his thoughts undisturbed towards his prayer. When on the third day, as the sun was going down, the procession came to its conclusion in front of the Namgyal-Tsemo temple on top of the mountain, and the pilgrims had thrown themselves to the ground inside the monastery temple before the image of Chanrezig, praying to it three times, they dispersed in silence as they had come. Namgyal stayed up before the dying fire of the hearth in his shelter for a long time that evening. He thought about the things he had experienced in the last few days. The man must have asked himself a hundred times, after he had taken part in the laborious pilgrimage in a sincere search for peace: "Has all this made me better, happier, and stronger?" He found no answer to this question.

000 The majority of his pious fellow pilgrims, it is true, did not surrender themselves to such meditative reflections. They were of the opinion that an exertion had to be followed by "well-deserved" recreation. Thus they gathered with their less pious friends in the evening for a drinking bout which had quite an unholy ending. A brawl took

spirits and the demons (sa-bdag gdon bsgrol). " All hostile demons of 241 the earth, of the air, and of the water are adjured not to disturb the 789 field work which now begins, and the water gods are implored to give ample water.

The lamas are paid amply by the farmers for their reading and praying. Whoever is stingy in this case, so they think, will not be able to expect a plentiful harvest either. The poor small-holder who has no money to pay the priest' helps himself in a less expensive manner. He digs a few goats' skulls in a corner of his field, or else he strikes his hoe into the ground and lets it stick there; both these operations are supposed to exorcise at least the enraged earth spirits for awhile and to spellbind them, and moreover it does not cost them anything.

After the king's plowing, Namgyal again returned to Kalatse 000 and started upon the spring labors on his fields. What he had experienced in Leh again gave him material for thought for a long time to come.

After the fields near the village and on the summer places (yar- 241 sa) higher up had been taken care of, and the grain stood in green 782 stalks on the field terraces, those farmers who could afford it organized a ceremony of supplication (rim-agro). From three to five lamas read prayers on the threshing floor which lies out on the open fields. Namgyal had three lamas come from Tingmogang to hold the rimdro. On the round threshing floor the red-cowled priests sat down on goat hair carpets which had been spread out for them, and after they had eaten and drunk well, they read /146/ the prescribed prayers to the god of wealth, Dsamdhala (Kubera, Tibetan, rnam-t'os-sras) and to the goddess of wealth (nor-rgyun-lha-ma). The two ceremonies yan-agug and p'ya-agug were likewise performed, because the Dragshos was in the habit of paying well. The lamas assured them on the evening of this day that now the deities that had been invoked were undoubtedly favorably inclined, that the evil spirits had been banished, that his barn and his money bag would be filled for him, and that good luck and success had been accorded to him in all his undertakings.

Finally, a few well-to-do Kalatse farmers also came together 241 in order to undertake a procession (138) around the fields at the recom- 788

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138. This is reminiscent of the pilgrimages (processions) which are still customary today in Catholic regions, around the fields. These, likewise, have the purpose of protecting the fields from bad weather, drought, and crop failure, and to secure a good harvest. These processions, in their origin,

241 788 go back to the ancient Germanic processions around the fields which were held on the first Thursday (Donar's day) in March, June, and September, by the elders of the village and the district, in order to obtain a plentiful harvest blessing.

mendation of the lamas. Namgyal joined them. The lamas in the Tingmogang monastery gave out 84 books from the monastery library of the 108 books of the canon. Each of the participating men, among them also Namgyal, took three to four of these books tied together with a string, on their backs, and the carriers now circled around the entire complex of fields belonging to Kalatse; during this procession they went up the mountain, down the mountain, along steep and rocky mountain slopes and down deep into the gorge, so that even the tiniest piece of land of the size of a few square meters would share in the blessing which streamed down from the divine word upon the earth which was thus circled about.

In the early spring the ex-king in Leh, in conjunction with the Wasir, the governor of the ruling maharajah of Kashmir, called together a large number of lamas from all the many neighboring monastries to the "Great Reading." On this occasion all the 108 volumes of the canon are read through in such a manner that the loose leaves of the individual books are distributed among the lamas in the fashion already described; then each of the red-coats reads aloud through the leaves that have been placed before him as rapidly as possible. In this way volume after volume is read through without regard for continuity. The divine power of the entire word (ĉos) supposedly effects, even in this manner, the outpouring of blessing, fertility, and ripening of a plentiful harvest, peace, good fortune, and prosperity for the entire people and country.

000 Namgyal, who had once watched this Great Reading, thought that if anything, this mass appeal to the grace of the Buddhas and the gods would surely have to /147/ be effective. And yet--were there not always again crop failures, droughts, epidemics, and famine? Where were the saving powers since they did not prevent all this misery? The doings of the lamas also repelled him: this spiritless mechanical recitation of the sacred texts, the debauchery and the laxity of many of them who, after all, acted the parts of soul savers and leaders of the people, and who let themselves be called "saviour" (skyabs-mgon).

789 A soothsayer in the monastery of the "Virtuous" in Ri-rdsong had--in contrast to the others who had predicted a fruitful year--prophesied

/Following page 160/

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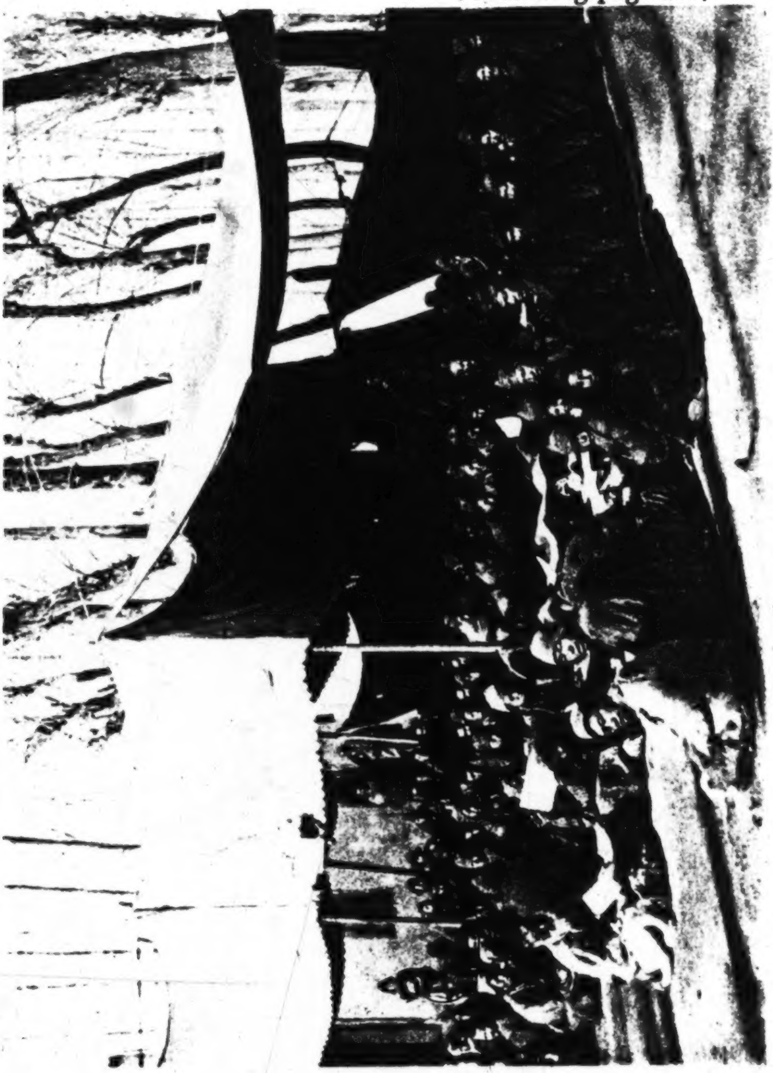

The great reading   Lamas read the Buddhistic canon on behalf of of the country.

be called 'saviour' (skyabs-mgon) and Right Reverend (rin-po-ĉe). You know that many lamas lead a vicious life, and that they let the ignorant people pay dearly for their hypcritical prayers and masses, their magical arts and tricks. To such lamas apply the other words: 'If the lama cannot save his own head, how can he draw up the layman (from the morass of sins into paradise)' (155.)."

155. In Tibetan the saying reads: bla-ma raṅ-gi mgo ma ton-na/ skya-bo yar-dren ci-ltar bya.

Namgyal was a very eager student, and he endeavored to appropriate as much as possible of Buddhistic knowledge. He studied the books which his friend gladly lent him, and let himself be initiated into the mysteries of Buddhistic wisdom by his friend and also by a young lama who had recently completed his studies in Lhasa and had received his ordination there.

The hermit admonished his pupil time and again to study industriously the Chos (the law), and to observe the commandments. The importance of knowledge was to be impressed upon his mind by the following verse (156):

156. In Tibetan:

rig-pa rnam-pa ci-yan slob/
t'se adir mk'as-pa ma agyur kyaṅ/
skye-ba rjes-mai bcol-ma yin/
nor de raṅ-nyid len-pa adra.

Learn the branches of knowledge well!
If this life brings not wisdom,
It is reserved for future ones.
It is like to self-earned treasure.

Namgyal prayed much, daily recited prayers that he had learned by heart, and prayed "with hand and mouth," by turning the manual prayer wheel more industriously than others of his age--ordinarily only the old people who are no longer capable of working and who "have the time," are the ones who pray--and in so doing he sent up to the Great Merciful One a million times each day the wonderful six-syllable prayer "Om-ma-ni-pad-me-hum!" (Om! Jewel--lotus! Hum!). He did this in the belief that, as he /172/ was taught, each of these magical syllables would unlock the door to one of the six realms, and 788

788 that when he died, he would be translated to Amitabha's realm of joys, after he had been released from the sufferings of the rebirths through the power of this prayer. Once he asked the hermit Tsetan concerning the significance of this to him totally incomprehensible formula. The hermit explained to him that this prayer was actually addressed to the gracious goddess sGrolma (Tara), the wife (shakti) of the great Merciful One. This goddess was also a mighty redeemer from all woe, and the prayer addressed to her was much more effective still, according to the hermit, than that to her spouse. These "female energies" (Tibetan nusma) were generally powerful beings, said the hermit, whose favor it was important to obtain.

782 The following event showed how the experiences and the anxieties of life often drove Namgyal to prayer. Namgyal was on a journey into the beautiful neighboring country of Kashmir with his uncle Stobsldan. One evening they had set up their tents in the densely forested Sind valley. Suddenly a very violent thunderstorm came upon them, which raged for hours into the early hours of the morning with unabated force. A hurricane-like gale broke loose and in no time at all the pegs of the tent had been torn out of the soft forest ground, and the tent itself was carried off by the gale into the darkness of the wood. Bolts of lightning flashed ceaselessly and the thunder rumbled. Twice lightning struck the tall pines extremely close to them. A cloudburst came down which, in a short period of time, transformed the forest floor into a morass. The two travelers were soaked to the skin and looked for shelter under a broad-limbed fur tree. Close by them the tremendously swollen torrential mountain brook rushed past them with a deafening roar, and it threatened to overflow its banks at any moment. Several avalanches of mud came down from the nearby slopes; the men heard the crashing of uprooted and splintering trees and the rumbling of boulders that were rolling down very close by, and yet they were unable to find a safe standing place in the darkness.

Stobsldan trembled with fear in his whole body. He was continually turning his prayer wheel which he had otherwise not used for a long time, and he prayed one "Om-ma-ni-pad-me-hum" after the other. Now he seized his nephew by the arm and said: "Namgyal! Did you see the riders up there in the clouds, the terrible Tsan king and his Wild Hunt? Can't you hear the roaring of the thunder /173/ dragons up there as they are fighting with each other? Now the Lha-adre (demons) who ride on the dragons are also throwing hailstone from their sacks down on us. They will kill us yet! Pray, Namgyal,

might still be lacking, the lamas would get for him; after all, they 000
were making enough money on him.

It is true that Namgyal donated ample gifts to the neighboring 788 monastery and to the monks who were called in for the household ceremonies. He performed pilgrimages to all the holy places within reach, among others to the miracle-performing image of the Great Merciful One in Trilognath in Lahul; he also planned to perform the great pilgrimage to the sacred glacial mountain Gangsri, as well as that to the sacred lake Manasarowar in faraway Tibet, as soon as his official business matters as magistrate--the post had been transferred to him--would permit. The belief was that by means of such a pilgrimage the sins of all births were to be effaced and the way into Paradise was to be opened all at once.

Besides the Buddhas and the Bodhisattvas, the country gods, the 782 village gods, and the household god were not forgotten either. Even though Namgyal was often beset by doubt as to their existence and their effective power, he nevertheless considered it advisable, if only for the sake of his relatives and the p'as-pun (clan), not to neglect them and to keep them favorably inclined and pacified by occasional offerings.

Each morning before sunrise Namgyal would bring the morning offering (ṅa-mĉod) to the entire host of Buddhas and gods. It consisted of barley, rice, beer, water, and also flowers (zas-ĉaṅ-gi p'ud); everything was placed in front of the images of the deities in the house temple in brass bowls. Upon entering the sacred chamber Namgyal would fall down three times in adoration before the image of Avalokitsvara, and then he would present the offering and say a brief prayer. In the evening Namgyal would in like manner bring the evening offering (p'i-mcod).

His poor neighbor, Ngurub, who could not afford such offerings, contented himself with placing a clay bowl with smouldering juniper twigs in it, on the roof of his house, as an "offering to all." He used to say that even so the gods were just as favorable to him and that he was not afflicted with misfortune any more than the rich who presented more ample offerings. On the contrary. The gods loved the spicy, fragrant smoldering juniper above all, /175/ and they looked, so he said, graciously upon this offering. He stood quite well with those up there, he stated.

In the first "ascending" half of each month (yar-ṅo) (158), that 784

158. The first "ascending" half of the month" (yar-ṅo) is 821

821 considered the stronger one, auguring good fortune and success; the second "descending" one (mar-ño) as the "weaker," harboring little good fortune.

789 is to say, when the moon was waxing, a ceremony had to be performed, according to ancient custom, in the house, which the Tibetan designates as lha bsaṅs co-ces, which we would render by "appeasing the gods." At first Namgyal used to follow his father's precedent and call in three lamas on each of these occasions. The lamas would recite prayers and formulas of exorcism for a few hours and they would bring cast offerings (gtor-ma) to the gods. The master of the house himself would go through all the rooms of the house (bsaṅs-ak'or) with a bowl (bsans-ap'or) of incense, usually just smoldering juniper twigs, which he would continually fan by blowing. After having gone around he would add more frankincense (ldug-spos), bread dough mixed with butter, salt and onions, and then he would sprinkle beer over it from a jug, and place this food and incense offering on the edge of the stove in the living room-kitchen as refreshment and delightful fragrance for the gods. In the meantime the lamas up in the household temple would read from the book bsaṅs-dpe. These are not prayers of supplication. Without special marks of reverence the gods are requested to accept the offering in a friendly manner, to refresh themselves by it, and in exchange for it to spare those who brought the offering from hostile actions. Gradually Namgyal contented himself with calling in the lamas two or three times a year for the bsaṅs offering; for the rest he regarded his own offering as sufficient even without their presence and activity. As a reward for their efforts the lamas received(on this occasion, only ample food and beer, since they served two or three houses in one day. The actual compensation for their services took place in autumn all at once.

● 788 Once every year, in the fourth month, which is a special, festive month, Namgyal would call three to five lamas into his house for the great year-Rimdro (rim-agro, meaning "offering ceremony"). Everyone who could at all afford it, did this for the well-being of all inhabitants of the house, including the animals. On this occasion, the wealthy man is actually supposed to have /176/ the entire first part of the Buddhistic canon (collection of the sacred books, 108 volumes) read. The king in his time could afford to have this done, but it takes a long time and is very expensive. But in order to enable the less well-endowed as well as the rich to hold the Rimdro, the lamas instituted three classes of ceremonies, corresponding to the means of the different households: At the Rimdro of the first class (rabs) all 108 volumes of the Kangyur, the first part of the canon, are read; this occurs only very rarely and in single instances among the great men of the land. At the Rimdro of the second class (abriṅ), half of that, or even only 12 volumes, may be read; at a reading of the third class (adus, or, mta), only a brief extract is read. Namgyal chose the second class and had about thirty volumes read. The reading of the "divine" word (ĉos) was after all supposed to bring blessing, protection, and prosperity through the power that resided in it. 788 ●

As the day for the beginning of these exercises, to which were also joined offerings, the 15th of the fourth month was chosen. This day (like the first), is considered as particularly suited to praying, reading, walking around sacred places, and to the bestowing of gifts. On these holy days Namgyal accordingly prayed earnestly, circled around the prayer walls and chorten at the entrance to the village, all the while turning his prayer wheel. He also gave alms on this day to each beggar or mendicant lama who approached him. Wherever possible, Namgyal would participate with enthusiasm in the greater undertakings that brought merit to the performer, such as the whitewashing of the monastery walls, the building of new 'manes' (prayer walls) and chorten. At his instigation the farmers also got together once and built a large prayer wheel by the brook, the cylinder of which was almost two meters high. This prayer wheel was driven by water, and now it "prayed" day and night for the inhabitants of the village and their bodily as well as spiritual well-being.

The compensation for the services which the lamas perform for the laymen during the year takes place in the late summer when the grain has been threshed. At that time the lamas arrive in great numbers from the nearest monasteries in order to claim their share in the harvest. The seven wealthiest farmers of Kalatse have been obligated since time immemorial to entertain the lamas one after the other. It happens that one farmer has to be host to 100 to 150 lamas in one day. /Following page 176 there are two full-page illustrations, the first with the subtitle: "Threshing of the grain"; the second showing the "Monastery Trigtsee in Ladakh" (subtitle). /177/ In addition to the lamas and nuns who demand their reward, the smiths and carpenters also come, who are the descendants of the Aryan inhabitants of these mountains and who were at one time subjugated by the Tibetans (compare note 12). These artisans are now paid off for their labors which 792 463 465 563

Chapter III, B.

Social and Religious Life.

Proportion of the sexes.

gated and therefore cultivated is now lying waste. There is not much 438 enterprise among the Spiti people, and their trade has not been increasing as in Láhaul."

In Láhaul the women outnumber the men in the proportion of 107 to 100, so far as the Census figures of 1881 show. 162 But if the number of Láhaulis absent from Láhaul at the time of the Census be considered, the excess of women will not be so great; for it is customary [221] to leave the old and infirm women behind in Láhaul when the rest of the family goes to Kúlu for the winter. In Spiti the figures show women to men in the proportion of 111 to 100. But this does not represent the normal state of the population, as many males [788] were absent on a pilgrimage to Ráwalsir in Mandi at the time of the Census.

SECTION B.—SOCIAL AND RELIGIOUS LIFE.

Houses and furniture.

The houses in Láhaul and Spiti are very different in appearance 342 from those of Kúlu or Kángra; they are two and sometimes three storeys high with flat roofs; the lower storey is occupied by the cattle, horses, and sheep and goats; the upper one contains the rooms lived in by the family. In Spiti these rooms are commonly [353] three in number, and surround on three sides an open court; one of them is the family chapel, which is ordinarily very well furnished with images, large prayer cylinders, religious pictures, books, and sacramental vessels; the others are good-sized rooms lighted by small windows hung with wooden shutters, the largest is about 20 feet square, and has a roof supported by a double row of upright posts. At the corners of the house are flag-staffs consisting of poles from which hang black *yaks'* tails. The walls are white-washed inside and out, and neatly topped with a coping of fagots. In Láhaul the houses are smaller, and less care and taste are expended in building and adorning them. Ordinarily the upper storey consists of an interior or winter room, an outer or summer room, and a verandah [352] room open on the fourth side. In this verandah stands the loom; inside will be found large corn-chests made of slate* set in wooden frames, large stone bowls from Iskárdo, iron cauldrons, and cooking pots, an iron tripod or pot stand, some wooden dishes, and a few earthen pots from Kúlu. Many pack-saddles for sheep and goats are strewed about, and a few blankets and thick sheep-skin coats hang on the walls. Small holes in the wall serve the purpose both of windows and chimneys: bed-steads are unknown. Grass is stacked on the roof, and wood for fuel inside. This is a fair description of a house in the upper valleys of Láhaul; in the lower villages the rooms are larger and better ventilated. In Gárá many of the houses are built together in one block with connecting passages, by which communication is kept up in the winter without going out, which, when 283 the snow is very deep, may be scarcely possible. Making thread is the chief occupation in winter; on fine days the loom is brought out, 462 and some weaving done. Both men and women work the loom in Láhaul.

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* Very fine slate in large slabs is to be had in Láhaul; the quarry is in Ghúsa on the mid-Himalayan range. 316

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Social and Religious Life.

The Buddhism of the Punjáb Himalayas.

constantly exorcists and magicians, sharing no doubt very often the credulity of the people, but frequently assisting faith in their superhuman faculties by jugglery and fraud."

Prayer has been reduced to a mechanical operation, and the praying-wheel is a triumph of the Tibetan genius.* It consists of a cylinder turning on an axis and containing sacred texts and 788 prayers, or sometimes gibberish, whose only merit is that it has a sort of rhythm. It is made of all sizes, from the pocket wheel to be turned on the hand as one walks along, to the common wheel of the village, which is turned by water, and prays for the community in general. Each revolution is equivalent to a recital of the prayer contained in the cylinder. Flags inscribed with prayers are fixed at the corners of the houses, and answer a similar purpose as they flap in the wind. Every village has its mani or stone dyke, sometimes nearly half a mile long, on which are flung small pieces of slate inscribed with mystic formulæ. "These slabs are 782 votive offerings from all classes of people for the attainment of some particular object. Does a childless man wish for a son, or a merchant 789 about to travel hope for safe return; does a husbandman look for a good harvest or a shepherd for the safety of his flocks during the severity of the winter? Each goes to a lámá and purchases a slate which he deposits carefully on the village mani, and returns home in full confidence that his prayer will be heard." These manis must always be left on the right hand, and people will make 778 considerable detours in order to do so. Small shrines are erected in the fields to propitiate the deities and obtain an abundant 782 harvest. The dead are sometimes burnt and the ashes preserved, 764 in the case of great men, in a cenotaph; but corpses are often exposed on the hills to be eaten by wild beasts, or cut into small pieces and thrown to dogs and birds according to the custom of Great Tibet, where these beneficent methods are philosophically preferred as most likely to be pleasing to the Heavenly Powers.

The Hindú Buddhism of Láhaul.

Tahsil.	Hindú.	Buddhist.	Musalmán.	Others.
Kúlu	[illegible]	—	[illegible]	21
Láhaul ...	[illegible]	—	15	[illegible]
Spiti	1	[illegible]	—	1

Spiti is the only portion of British territory whose inhabitants 779 have returned themselves 184 as Buddhists. But though the Census 162 figures shown in the margin would draw a line of the sharpest and most definite kind between the religions of Hindúism and Buddhism where they meet in the mountains of the Kúlu sub-division, yet the actual line of demarcation is by no means so clearly marked. On this subject Mr. Alexander Anderson, the officer in charge of Kúlu, writes:—

"In Kúlu, including wazíri Rúpi and outer and inner Seoráj, the population is Hindú with scarcely an exception. In Spiti the only religion is Buddhism. In Láhaul there is a mixture of Hindúism and Buddhism. Since the last Census, Hindúism in Láhaul has advanced, and Buddhism

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* The praying wheel is peculiar to Tibet, where it was generally used at east as early as 400 A. D.

[QUOTE FROM Rev. Heyde]

● [788] [786] 184 779 795 [778] [782] 776 [154]

Chapter III, B.

Social and Religious Life.

Religion of Láhául and Spiti.

in Mandi. Both males and females of the Buddhists make frequent pilgrimages to Triloknáth and Rawálsir. In honour of these and other Buddhist saints they celebrate a number of annual festivals, at which a great deal of *cháng* (an intoxicating drink made from barley) is consumed by both *lámás* and laymen.

"All Láhauli *lámás* belong to the Drúkhpa sect; many of them are married, and possess houses and fields, and only live part of the winter in the monasteries. Almost every house contains a small family chapel, in which Sangyás is the principal image. It is furnished also with a few books, and daily offerings of the kind already described are made.

"As already said, there are a great many spirits or demons known as *lhás*, who are supposed to dwell in trees, rocks, or on the hill tops, and before whom the Buddhists (contrary to their religion) sacrifice sheep and goats.* In addition, they believe greatly in witches, sorcerers, and the evil eye, and have a host of other superstitions in common with all the other Láhaulis. The Buddhists, half-Buddhists, Lohárs, and Shipís, always eat up sheep or goats which chance to die from fatigue or disease; some of them eat also calves, oxen or *yáks* which die by a fall from rocks or otherwise, but this is done secretly. When at Keylang a calf happens to die in the morning, it remains where it fell the whole day, nobody touching it, but the dead body disappears certainly during the night. You see many bones, especially during winter, of such animals lying about near the villages, but dead asses and ponies only are left to the eagles and foxes. Slaughtering *yáks* during winter is still practised at Dárcha, Rerig and other villages above Keylang, but it is done very secretly, and nobody will acknowledge the fact. There is a small temple with the image of a *lhá* near Yanample. Every third year a *yák* is sacrificed there, the victim being supplied in turn by all the *kothís* of Láhaul. This custom dates from the time of the Kúlu Rájas, who (as the god is said to be the same as that of the Dungri temple near Manáli, in Kúlu) ordered that one buffalo was to be offered (as at Dungri) every third year. Since Láhaul has become British territory, *yáks* have taken the place of buffaloes. The Shipís eat the flesh of the sacrified *yák*.

778 782 177

771 177

"As there are in Láhaul at least three religions, which have influenced each other in many ways for a long time, the manners and customs of the Láhaulis are of a very varied and mixed description, and it is difficult to ascertain where many of them originated. With regard to sobriety, veracity, fidelity to the marriage tie, and in other ways, the morals, both of the Buddhists and half-Buddhists of Láhaul, are deplorably loose, but nevertheless they stick to their different religions with a tenacity that gives till now little hope for the spread of Christianity among them."†

796 241

Religious ceremonies connected with agriculture.

The Láhaulis observe certain ceremonies of a religious nature in connection with the cultivation of their fields. A *lámá* who understands the astrological books, names the auspicious day in which ploughing should be commenced (this day falls always between the 8th and 22nd of May). After the fields have been ploughed and sown, a procession goes round all the fields, preceded by one or

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* *Srog machhat, i.e.* "Do not kill," is one of the first Buddhist commandments.

† Mr. Lyall writes: "The very tolerance of the Boti race in religious matters will, I think, be one obstacle to their conversion. In the Sunday services of the mission house I saw an old and learned *lámá*, who was living there to assist Mr. Jeschki in his Tibetan studies, join in the hymns and responses with great zeal and fervour. I do not think that either he or his friends saw any thing inconsistent in his so doing, though he had not the least intention of becoming a convert to Christianity. All worship is good, seemed to be his motto,

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

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Social and Religious Life.

Monasteries or *gópha* in Láhaul and Spiti.

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In the autumn the *nierpa* or [illegible]rer, with some of the monastery tenants in attendance, goes through the whole country, and collects from every holding a customary fee called *dubri*, consisting of one *páth* of barley. In the spring a great festival takes place, known as the Ghantál Tchâchá, at which all comers are fed for one day. A long train of pilgrims may be seen engaged in making the circle on foot of the holy mountain,—a work of much religious efficacy, as it ought to be, seeing that it involves a trudge of about eighteen miles and an ascent and descent of several thousand feet. Mr. Lyall writes:—

> "The third grand *lámá* of Tibet* visited Láhaul while I was there in 1867, inspecting the monasteries and giving his benediction to the people at places where he halted. He travelled in quaintly-shaped, bright-coloured tents carried on *yaks*, with a considerable retinue of monks. I saw him seated on a throne or platform built up in the open air, dressed in a mitre and silken canonicals, extraordinarily like those worn by Roman Catholic prelates. The monks formed a lane in front of the throne, up which the Láhaulis advanced in the most reverential manner to receive the blessing, and a bit of silk to be worn, I believe, as a talisman. After backing out of the presence, they made the circle of the throne, praying aloud as they walked. I saw one poor man present a pony, so the value of the offerings must have been considerable."

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[292]

[772]

The principal endowment of the five Spiti monasteries consists of the *pun* or assigned grain rents already described: the rent-free land they hold is of exceedingly trifling amount. The following table shows the number of monks in each monastery and the amount of *pun* they draw from each *kothí*:—

Name of monastery or *gópha*.	Number of *lámás*.	Amount of "*pun*" collectable from each *kothí*.			Remarks.
		Name of *kothí*.	*Khal.*	*Tak.*	
Dankar or Láwope	90	Shám ...	137	14	Seventeen *khal* assigned to the family of astrologers, and forty to the Pittu monastery in Ladákh, have to be added to make up the sum total of the *pun*, *viz.*, 1,461 *khal* 7 *tak*.
		Chusi ...	130	...	
		Todpá ...	73	17	
			341	11	
Tábo	89	Shám ...	53	5	
		Chusi ...	134	19	
		Todpá ...	10	10	
			198	14	
Kí	100	Chusi ...	379	4	
		Bárjik ...	14	...	
		Todpá ...	60	...	
			453	4	
Tángiut ...	60	Chusi ...	212	...	
		Bárjik ...	87	16	
		Todpá ...	9	12	
		Pin ...	20	...	
			329	8	
Pin	100	Pin ...	81	10	

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* One of the three who is born again as soon as he dies; the man I saw was fair, plump and smooth faced, and not more than twenty years old I should say.—*Lyall.*

Chapter III, B.

Social and Religious Life.

Monasteries or *gópha* in Láhaul and Spiti.

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These monasteries are extensive buildings, standing on high ground, and apart from the villages. In the centre of the pile are the public rooms consisting of chapels, refectories, and store-rooms; round them are clustered the separate cells in which the monks live. Each landholder's family has its particular *tásha* or cell in the monastery to which it is hereditarily attached, and in this all the monks of the family, uncles, nephews, and brothers, may be found living together. The monks ordinarily mess in these separate quarters, and keep their books, clothes, cooking utensils, and other private property in them. Some mess singly, others two or three together. A boy monk, if he has no uncle to look after him, is made a pupil to some old monk, and lives in his cell; there are generally two or three chapels, one for winter, another for summer, and a third perhaps the private chapel of the abbot or head *lámá*. The monks meet in the chapel to perform the services, which ordinarily consist of readings from the sacred books; a sentence is read out and then repeated by the whole congregation. Narrow carpets are laid lengthways on the floor of the chapel, one for each monk; each has his allotted place, and a special position is assigned to the reader: [554] the abbot sits on a special seat of honour, raised a little above the common level of the floor; the chapels are fine large rooms open down the centre, which is separated from the sides by rows of wooden pillars. 778 At the far end is the altar consisting of a row of large coloured figures, the images of the *avatár* or incarnation of Buddha 792 of the present age, of the coming *avatár* of the next age, and of 346 Gúrú Rimbochi, Atishá, and other saints. In some chapels a number 532 of small brass images from China are ranged on shelves on one side of the altar, and on the other stands a book-case full of the sacred books, which are bundles of loose sheets printed from engraved slabs in the fashion which has been in use in Tibet for many centuries. The walls all round the chapel are painted with figures of male or female divinities, saints, and demons, or hung with pictures on cloth with silk borders; similar pictures on cloth are also suspended across the chapel on ropes; the best pictures are brought from Great Tibet as presents to the monastery by monks who return from taking the degree of Gelang at Lhásá, or who have been living for some years in one of the monasteries of that country. They are painted in a very quaint and conventional style, but with considerable power of drawing and colouring. ● [788] Huge cylindrical prayer-wheels, which spin round at a slight touch of the finger, stand round the room, or on each side of the altar. [796] In the store-rooms among the public property are kept the dresses, weapons, and fantastic masks used in the *chám* or religious plays (these masks much resemble the monstrous faces one sees in the carving outside Gothic Cathedrals); also the drums and cymbals, and the robes and quaint head-dresses worn by the superior monks at high ceremonies.*

796
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* The *chám* or religious dances performed in the Tibetan monasteries are worth seeing: if introduced into a Christmas Pantomime in London, they would be effective as tableaux or spectacles. The abbot and superior monks, dressed in full canonicals, sit round the court-yard of the monastery, clanking huge cymbals to a slow time or measure. Bands of other monks, dressed in brilliant silk robes, with hideous masks, or extraordinary head-dresses, and with strange weapons in their hands, dance

[P. 5]

Dancing

635 All the people dance on occasions of merriment, — girls and men. At Kuling, while the Buzhans were dancing six or eight girls joined in.

554 535 Professional dancing women are looked down and the peasant-proprietors will not eat with them. They are not usually prostitutes, though the unmarried ones may be.

III.

Objects connected with Religion.

Cenotaphs.

778 Strictly speaking, the chorten is an object of worship; the dungten is a bone receptacle. The *chorten*, usually made of wood, is the substitute for the *dungten*, which contains the bones of some abbot or saint and is situated too far away for practical worship.

Such is the origin, but in modern usage the *chorten* is merely a Buddhist symbol, and like a brass *deota*, may have no relation to any special *dungten* or to the bones of any particular saint.

Altars.

778 788 Heaps of stones are erected to local spirits—to the *lha* of the pass or ravine and so on,—and every passer-by adds a stone or a horn. Horns are more acceptable to the *lha* than stones and the most acceptable gift is a *lungta* (cloth with prayers printed on it).

Every traveller adds a stone, even if in a strange place, where he does not know to which *lha* the altar has been erected. A white stone is the best. Black stones are from the evil spirits and are never placed on the heap. Usually a fallen stone is replaced and only when there are no fallen stones is a fresh one sought for.

A *lungta* is only added on special occasions. Thus, when a merchant sets out on a trading venture, he leaves a *lungta* containing a prayer for his success, his name and the name of the year.

IV.

Superstitions.

Magic Dagger.

789 The *dorja phurpa* or magic dagger is used by the *choba*, attendant on the sick, and by the

12: Douglas T-3 (1951)1953 AJ4 W. Tibetans

Beyond the High Himalayas

000 of land on the north end of the basin. They were hard-riding horsemen on white ponies, and as they drew close I could hear the bells on one. They soon pulled up in front of us in a flurry of dust and took the initiative in conversation.

"Where do you go?" "Who is the white man?" "Is he American or British?" "What is he doing here?" As Rahul talked with these Tibetans I surveyed them. They wore tight-fitting coats that came down over their thighs. One wore a nondescript cap, the other a tall-crowned hat with a small, turned-down brim. They both wore dark glasses and carried revolvers on their hips. I shook hands with each of them, giving them the Tibetan salutation, "*Ju Le, Ju Le*"; and the older of the two smiled in return, showing prominent front teeth. Then they were gone, whirling their horses on a dime and racing with the wind toward Baralacha.

"What's their destination?" I asked Rahul. He had not been

484 able to find out. They were on a fast journey to Lahul. The Indian-Tibetan border is mostly unsurveyed. Until August 1951, it had few security outposts. The people of southwest Tibet moved south into India freely and without restraint. Some went

[221] on commercial missions, taking caravans to Indian centers. Others moved north to Tibet in the summer and down to India in the

• [788] fall, grazing sheep as they went. Others went on Buddhist pilgrimages to shrines in India. And many Indians went on pilgrimages to shrines in Tibet. The truth is that the Buddhist holy places in this area have no nationality; long custom and practice have made them common property to all Buddhists. People by the thousands have moved with ease across this border from time immemorial. The men I met at Serchu did not seem to be pilgrims. Perhaps they were traveling on a commercial mission and hurrying in order to return to Tibet before the Tibetan-Indian border was closed.

484 In early August 1951, that border was still open. The Dalai

648 Lama was still at Yatung on Tibet's southern border, negotiating with the representatives of the Red Chinese government. The

worked it into odd shapes—tall columns, peaked cones, cathedral- 133
like towers. Weird formations stood in stately rows along the skylines for miles on end. And one massive butte, streaked with color, towered over Gongrechen Pass.

On the pass was an *obos* flying dozens of prayer flags. Ram 788
Chand, one of the muleteers, brought a new streamer in his pocket. He stopped at the *obos* and reverently added it to the collection. His was a prayer for safe passage for himself.

My muleteers never failed to perform the ritual. Neither did Budh Ram or Man Das. Rup Singh went about it eagerly, doing with vim and vigor what most did in a perfunctory way.

The habit is deeply engrained. It goes back to the ancient re- 177
ligion of the Himalayas, to the practice of the Shaman religion. 788
Shamanism was a form of animism that is traceable in the rites 779
of North American Indians. One cult piled stones on passes and other dangerous places to appease the spirit of the pass. Hinduism came up from the south; Buddhism came down from the north. The new institutions of religion absorbed the old. Shamanistic elements, including the *obos,* were taken over by the new churches. Thousands of years ago men piled stones at the dangerous places; they pile stones there today, and will pile stones there tomorrow. For the old superstition is so strong it survives all religious change. And today the lamas indeed teach the old and young alike that this ancient superstition should always be observed.

Another rite is performed on the passes where poison works up 788
into a potent force and often strikes men and animals down. It is a shout that every traveler gives as he reaches the highest point. *Ki-ki so-so lha gyalo* is the Tibetan version—Let the gods conquer. It rings from the lips of every traveler, young and old. I heard Rahul, Budh Ram, Man Das, Rup Singh and the other muleteers shout it. On pass after pass the same words rang out—*Ki-ki so-so lha gyalo.*

I had seen enough, as we neared the end of the trek, to ap-

• 788 preciate the sentiments behind these words. There is a power lurking in these Himalayas greater than any man. It slays and suffocates; it brings on dizziness and death; it causes men and beasts to stumble and fall and to lie gasping for breath while blood runs out of their noses or mouths. This power exacts a heavy annual toll. Before the trek's end I began to feel the relief the hillmen feel when I crossed a pass and started the descent. The relief was a natural feeling, whether one feeds on superstition or on cold reason. I found myself less and less inclined to make fun of the rites my men performed. I began to stop and reverently watch them add to the *obos,* tie up another streamer, or lift their faces to the sky and shout, "*Ki-ki so-so lha gyalo.*" I was coming to be on an understanding basis with them.

040 I did not need to accept their spirits, their Shamanistic gods in order to respect their feelings and attitudes. One walks so far above the world, in a place so remote from civilization, at an altitude so high, that he feels the need for spiritual strength. We were 15,000 feet or higher for over a week. Perhaps that elevation makes those of us who were born and raised in the softer altitudes tense and nervous. I found myself on edge. I found myself preoccupied with worries that would never bother me in the Wallowas or Cascades. Perhaps that was another reason for my growing tolerance of the natives' superstitions. Perhaps I too was feeling a growing need for sustenance from a Power, wiser, more powerful and resourceful than man. Whatever the cause, when we reached Staglang La Pass, our highest one (17,479 feet), I too was caught up by the mood of the rite. I was on a gray Tibetan pony that, along with yaks, I had rented at Zara. It was a fast, sturdy horse, about ten hands. It had trotted most of the way up the long, narrow, sloping valley leading to Staglang La. The day was cool with a high, piercing wind coming off the pass. Storms had threatened all the way, spreading out on both sides of us and leaving us untouched. It was a good day for travel, and my pony and I made the best of it. We were the

first to reach the long switchbacks that climb two thousand feet 000 from the head of the valley to Staglang La. And my pony was in such good shape that he stopped only once during the ascent. We were the first on top and stood a few moments waiting for the rest.

Soon they all assembled, and I turned to the man behind me—the officer in charge of the Indian Army unit that had brought me my movie films—and said, "Let's do it all together." And then I shouted, "*Ki-ki so-so lha gyalo.*" He beamed as he caught on and, turning, shouted to Rup Singh, "*Ki-ki so-so lha gyalo.*" And so it went from man to man until I heard the booming voice of Rahul far in the rear shout, "*Ki-ki so-so lha gyalo.*"

We all knew this was the last pass, that from here on it was an easy downhill to Gya, Upshi, Hemis Monastery, and Leh. Each knew he had conquered the great hazards of the journey and would survive. Each was, I believe, a God-fearing man—from me, a Scotch Presbyterian, to Rup Singh, a Shamanistic Hindu, to Rahul, a devout Buddhist. And each in his own way knew that he did not travel these trails alone, that there was a God who oversaw the whole journey and was mindful of the woes and struggles of each of us. The adversities we had shared, even our little quarrels, had given us a unity. *Ki-ki so-so lha gyalo* on top of Staglang La was the final binding cement.

Ki-ki so-so lha gyalo was not a heathen shout meaning only "Let 788 the gods conquer all the evil spirits." It was a thanksgiving prayer. It meant "Praise be to God." Our shouting it was an act of fellowship, a religious service as moving as any I have ever attended. And yet there were no candles, no altar, no organs, no stained-glass windows. All around us were soaring peaks, gripped by 000 massive glaciers, and decorated with dazzling snow fields. Canyons a mile or more deep yawned at our feet. A howling wind blew like a blast from some Tibetan funnel over the coarse sand that covers Staglang La. The solitude and quiet were so deep they were overwhelming; there was grandeur as far as the eye

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The boy of eleven is the sixth Incarnate Lama of Hemis, the reincarnation of Stagtsang Raspa, who founded the monastery.

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At Hemis there are a half dozen or so prayer wheels set in the left-hand wall along rough rock steps leading down from one wing They are filled with prayers which are repeated incessantly day and night, week after week, year after year.

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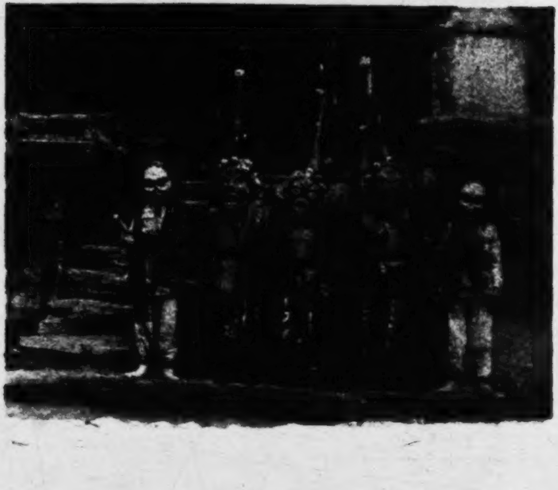

The lama dances, like the old morality plays in Europe, were a church service in the true sense of the term.

[Facing p. 161]

CHAPTER 17

OM MANI PADME HOOM

• 788 *Om Mani Padme*[1] *Hoom* is the mantra or devotional formula of Buddhism. In Ladakh it is repeated by all people while sitting, walking, or traveling. It is a mystic formula whose letters have a symbolic importance which I learned but did not understand. The repetition of these mystic words sets up a vibration. Some say the vibration improves one's physical health; some say it gives a spiritual benefit. I learned in Ladakh that it was supposed to do both.

Om Mani Padme Hoom—Om Mani Padme Hoom—Om Mani Padme Hoom—these are the words that I heard all the way along the 240 miles from Manali to Leh—on wind-swept passes, beside cool springs, at fords across angry rivers, in villages, beside shrines, in monasteries. These were the magic words on the lips of men, women, and children everywhere I went.

778 788 34b They also appeared on the *mani* walls. I saw my first one on the south side of the Himalayas between Koti and Rothang Pass.

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[1] The *d* is silent, the first *a* is short, the second long.

It was about six feet wide, three feet tall, and fifteen feet long. 788
This rectangular pile of stones had been built by some lama on 778
his travels. He had placed on top several slabs of slate and engraved 346
on each of them *Om Mani Padme Hoom.*

Rahul told me at the time that this would be the smallest *mani* wall I would see. And it was. It seemed that the closer we got to Leh the longer the *mani* walls became. There were *mani* walls from ten to twenty-five yards long near every village. At Toche Phirche, where we camped in the rain, there was a *mani* wall fifty yards long against which we stretched rubber tarps to form lean-tos. At Gya—the first village north of Jispa—there were many *mani* walls, some one hundred yards long. And outside of Leh there was a *mani* wall fully a mile in length. It was a massive thing, perhaps five feet high and twelve feet wide. Its top was strewn with flat rocks on each of which had been engraved by some lama, *Om Mani Padme Hoom.*

One who passes a *mani* wall murmurs, "*Om Mani Padme Hoom.*" And he always keeps it on his right. For there is an old Tibetan saying, respected in Ladakh, "Beware of the devils on the left-hand side." And as one passes a *mani* wall, keeping it on his right, all the prayers engraved on the stones of the wall are said for him. *Om Mani Padme Hoom, Om Mani Padme Hoom.*

The *chhorten* is associated with *mani* walls, a large one towering 346
perhaps thirty feet or more; a smaller one, ten. It is of pyramid design, made of stones and clay, and usually whitewashed. The architecture of the *chhorten* is symbolic of the basic five elements:

the lowest cubical part is the earth,
the spherical part is water,
the triangular part is fire,
the crescent part is air,
the moon on top is ether.

There are 108 different designs of the *chhortens.* They can be plain, simple, mud affairs, or they can be beautifully built out of

346 hewn rock and adorned at the top with gold or copper. Sometimes they are merely a memorial in honor of a person of distinction. More often than not they are sepulchers.

764 I was told that sometimes the body of the deceased is placed
346 on the ground and a *chhorten* erected over it. That is not cus-
[775] tomary, for the lamas say that the soul cannot leave the body until the body is destroyed. Cremation is preferred. The ashes are made into an image of the deceased and placed in a *chhorten.* But in Ladakh fuel is scarce. So the bodies are laid out in a special funeral service, and the lamas call the vultures. When the vultures have picked the bones clean, the bones are crushed, sometimes mixed with corn, and fed to the vultures. And the attending lamas stand as witnesses to this celestial funeral, chanting all the while, *"Om Mani Padme Hoom, Om Mani Padme Hoom."*

The *chhorten* usually contains some of the ashes or bones of the deceased or cakes made from the ashes of a holy man. They usually guard the entrance of a village or a monastery or an estate. When the departed one is a man of wealth, there will be placed in the *chhorten* an urn that contains (1) wheat, barley, rice, and peas; (2) pearls, coral beads, turquoises; (3) gold, silver, copper, iron; (4) rolls of prayers and holy writings; (5) pieces of juniper and sandalwood—red and white.

• 788 And when travelers reach the *chhorten,* they keep it on their right, chanting as they go, *"Om Mani Padme Hoom."*

[792] Lamas often have special services in which they walk around *mani* walls and *chhortens.* They walk in single file, with flutes and trumpets blowing. They always walk clockwise around *mani* walls and *chhortens,* and as they walk they chant in unison, *"Om Mani Padme Hoom, Om Mani Padme Hoom."*

The prayer wheel is a small cylinder on a stick that is whirled with a twist of the wrist. It has prayers inside, prayers written on cloth or paper. And outside and inside are printed the words, *Om Mani Padme Hoom.* The wheel must always be turned clockwise. I saw my first prayer wheel just over Baralacha Pass as we were following the small Yunan River down to Kilung. A Tibetan 788 who was bringing a caravan to Patseo twirled it as he followed rangy mules loaded with wool and marmot skins. And as he twirled it, he kept murmuring to himself, "*Om Mani Padme Hoom.*"

In the main monastery at Hemis there are a half dozen or so prayer wheels set in the left-hand wall along rough rock steps leading down from one wing. They are perhaps eight by eighteen inches and filled with prayers. They too are engraved with *Om Mani Padme Hoom.* One spins them clockwise as he goes up or down the stairs, waiting, in case another has preceded him, until the earlier spin has ended. And as each spins, he murmurs, "*Om Mani Padme Hoom.*"

Some prayer cylinders are spun by the wind. There is a large one at Hemis, about three feet long and eighteen inches wide, hitched up to paddles and turned by water. It too is filled with prayers that are repeated incessantly day and night, week after week, year after year. And the prayers say millions upon millions of times, "*Om Mani Padme Hoom.*"

There are practically no doctors in Ladakh. Although each 759 nonastery will have a lama trained in native medicine who will 793 ake care of the illnesses of the monks, there is no medical service 756 for the people. A villager who is sick sends for a lama. A child or he wife makes the journey to the nearest monastery (perhaps hirty or forty miles) and brings back a lama. The family gives he lama his board and lodging and pays him as much per day as t can afford. A man with a special attachment to the lama may urn his wife over to him for the duration of the visit. For these onsiderations the lama prays. He sits by the bed of the sick person or hours, for days on end, driving away the evil spirits that have aused the illness. And as he sits, he chants endlessly, incessantly, "*Om Mani Padme Hoom, Om Mani Padme Hoom.*"

Buddha did not believe in mortification of the body as a means 779 f salvation. But that belief is a religious longing deeply rooted 783 788

779 in Asia, rooted so deeply that it cannot be dislodged. Lamaism
783 believes in it. A lama may walk years on his knees to atone for his
• 788 sins. In Ladakh, as well as in Tibet, he may do a prostration pilgrimage. He lies flat on the ground, both hands extended. He marks the point, stands up, steps forward to the mark, stretches flat again, and repeats this exercise again and again. It is common to find people doing a prostration pilgrimage around monasteries or holy places. A prostration pilgrimage of thirty or fifty miles is not unusual. It may last for weeks. One may do it for his own salvation—to get merit by sacrifice—or he may be hired to do it for another person or for the soul of a friend or relative.

One day I saw a lama coming up the Hemis nulla in a prostration pilgrimage. He was barefooted, with pads upon his knees. His robe was pulled up and fastened high. His hair was close-cropped, and he was filthy with dirt. Down he went on his stomach, then up on his knees and to his feet; then down again. And with each prostration he said twenty times, "*Om Mani Padme Hoom.*"

788 The lamas gather in the chapel three times daily for prayers.
796 I did not attend any of these services at Hemis, but students of the subject say that the ritual is somewhat reminiscent of that of the Catholic Church. There is, however, usually the music of trumpets, drums, and cymbals. There is always the burning of incense. And as the lamas kneel in the pews, the hum of "*Om Mani Padme Hoom*" fills the place.

796 These monasteries observe monthly festivals and four annual festivals, from each of which they get revenue. The people bring
[777] gifts of grain, or goats, or cash. The lamas sell amulets, talismans, idols, and sacred paintings. They sell paper strips and pieces of cloth filled with symbolic figures.

The most notable of these festivals is Losar, the New Year's Feast, observed in February. It celebrates Buddha's victories over the heresies—the triumph of the true religion over infidelity. People come from far and wide to the monasteries and celebrate

for days on end. There are dancing and the exchange of presents; 796
there are prayers before images of the deities, prayers in the chapels. There is no distinction between clergy and laymen, rich and poor, men and women. Beggars kneel in pews next to the elite. And the whole audience murmurs in unison, "*Om Mani Padme Hoom.*"

At the entrance to the main chapel of the Hemis Monastery 788 ●
there is painted on the right-hand wall the wheel of life, sacred in 778
Buddhist symbolism. It has been beautifully described by Suydam 534
Cutting in *The Fire Ox and Other Years:*

"The 'wheel of life' is a spoked disk, painted on a scroll. On the hub are painted a cock, a pig, and a snake, standing for lust, greed, and anger, the three vices that torment human beings. The rim is divided into twelve segments, representing such metaphysical concepts as 'sense surfaces and understanding,' 'indulgence,' and 'fuller life.' The area between hub and rim is divided into six compartments, sharply divided by the spokes. At the top is heaven, at the bottom hell. The other four spaces are devoted to human life, animal life, purgatory (tormented spirits), and titans.

"Closer inspection reveals a dolorous prospect—a multitude of pictographs illustrating Buddha's doctrine that suffering is inevitable—'All is transitory, painful, and illusory.' Life is an endless, wearisome round of rebirths. The pictographs illustrating human life, for instance, show birth, old age, sickness, death, ungratified desires, struggle for existence, punishments, bereavements, and offensive objects and sensations. Hell is no less graphic. There are eight hot hells and eight cold ones, with an additional outer hell through which escaping spirits must pass without a guide. Each of these has special tortures to suit various crimes and misdemeanors.

"The 'wheel of life' is held in the claws of a monster who symbolizes 'the hideousness of clinging to life,' and beyond the rim is shown Buddha, who has escaped the round of metempsychosis."

788
778 As the lamas passed this scroll, I heard them mutter, *"Om Mani*
531 *Padme Hoom."*

788 To the center of the main chapel is an altar covered with bowls
782 filled with water and cereals. They are offerings to various gods. For the sake of prosperity, they are supposed always to be filled. I met the lama who attends them, a scraggy, barefooted man, and as he passed the altar I heard him mutter, *"Om Mani Padme Hoom."*

There are thirteen large urns at Hemis, about four or five feet tall and three feet wide. They are filled each year with yak butter by some friend or benefactor, and lighted wicks stand in the middle. Each urn is supposed to burn a year. If the flame goes out, it is bad luck. The lama who had the main urn under his surveillance hovered near, wrapped in a soiled, red robe. As I went by I heard him murmur, *"Om Mani Padme Hoom."*

778 In the center of an adjoining chapel is a life-size statue of
788 Buddha, where the devout bow in worship, murmuring, *"Om Mani Padme Hoom."*

785 Around Buddha are images of lesser deities and of Incarnate Lamas. There is one of Stagtsang Raspa, founder of Hemis. There is one of Mila Repa, the famous Tibetan poet who lived for eighty-three years and attained Buddhahood in that span even though
[754] his early life was sinful. He had learned how to kill people by magic and for a while walked the path of darkness. Then he did penance under a Lobon (Guru) by the name of Marpa. Marpa made him build a house of stone, then tear it down and carry the stones back to where he had found them. He did this over and again, one time building and tearing down a house nine stories high. Marpa beat Mila Repa and gave him impossible chores to do in penance for his sins. Finally Marpa gave him the Initiation and the Teachings, and launched Mila Repa on a life of mortification of the body. He became a hermit in a cave on a high mountain, where he lived on nettles. He renounced food, clothing, and

speech. He pondered on the lives of the saints, the causes and 785
effects of actions, the ends of worldly existence.

This poet-saint is loved in all Ladakh. His strong face, carved in stone, looks down on the inhabitants of Hemis. It shows tremendous concentration and an indomitable will. All who pass [788]
Mila Repa's statue at Hemis murmur, "*Om Mani Padme Hoom.*"

One day while Mila Repa was moving to a new cave high on a shoulder of Mount Everest his only worldly possession, an earthen pot, broke. The loss was welcomed, not deplored. And Mila Repa, the poet, wrote:

The earthen pot now is, and now is not.
My sole possession.
By breaking it has become a lama,
For it has preached an admirable discourse
On the impermanence of things.

And near the end of his life he wrote:

May the prayer regarding the death of this beggar
Be fulfilled for the benefit of all beings.
In a rocky cave in an uninhabited country
There will my mind be fully content.

The Buddhist world is filled with legends of Mila Repa. There 538
is the story of the frightened deer being pursued by a dog and a 788
hunter. The deer, crossing a ridge, saw Mila Repa in his cave and heard him chanting, "*Om Mani Padme Hoom, Om Mani Padme Hoom.*" The deer paused to listen and was so spellbound by the spiritual vibrations that its fears were forgotten. Shortly it lay down beside Mila Repa, serene and relaxed in the spiritual atmosphere of the place.

Along came the dog, who, seeing the deer, whirled to the attack. Then the dog heard Mila Repa chanting, "*Om Mani Padme Hoom, Om Mani Padme Hoom.*" The dog stopped and listened; it too became calm and serene, and shortly lay down beside the deer.

538 • 788 Then came the hunter, who, seeing the deer and the dog lying down together, believed the dog had been bewitched. So he drew his sword to kill the dog. As he approached, Mila Repa began to intone, "*Om Mani Padme Hoom, Om Mani Padme Hoom.*" The hunter was strongly affected by the chant. He stood undecided and torn. Before long he returned his sword to the scabbard and, approaching Mila Repa, prostrated himself before the Holy One.

535 796 A lama dance (*chham*) is built around these characters[1]—a play illustrating the old Tibetan proverb and Buddhist teaching, "There is no sin so great as killing."

Phuntzog put on some lama dances for us. But the act of the deer, the dog, and the hunter was not included. The dances we saw, like the old morality plays of Europe, were a church service in the true sense of the term.

They were performed in the courtyard in front of the main monastery building. Opposite the stairs leading down from the monastery sat the Rinpoche and the Lobon. Each of them is usually dressed in a long, flowing, dark red robe, wrapped toga-like around him so that his right arm is bare. Now the left arm was bare, and a bright yellow shawl was draped over the shoulders and around the waist. Rinpoche wore a peaked red hat that had no brim but came down over the back of his neck. Phuntzog wore a big red hat whose brim flared up and stood like great sails sewn together. Rinpoche sat on a dais with the gold bell and gold *dorje* in front of him. Phuntzog sat on his right. Farther to the right was a great array of musicians—trumpeters, drummers, and two men who blew giant horns. [534] They were bedecked in gaily colored clothes and tall red hats of various designs. The trumpets were of the clarinet type, made of wood and brass. The drums stood on edge, held four or five feet off the ground by a pedestal, and attached to them were cymbals. The drums were struck by sticks bent into the shape of huge question marks. The two horns (*shawms*) were each twelve feet long. The larger end was about eighteen inches in diameter. It rested on the ground.

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[1] [From legends, See p.173 -- ANALYST]

12: Douglas T-3 (1951)1953 AJ4 W. Tibetans A

796 535 were huge and realistic. The Stag and the Yak each had swords. It soon appeared that their main objective was the Evil in man, who was represented by a dummy stuffed with straw. The act ended with the Stag and the Yak cutting this prostrate figure to pieces.

I was dashing about filming this dance and making a recording of the music. Once I stepped close to the Rinpoche and the Lobon. The Rinpoche, I noticed, reached out every few minutes and rang the gold bell. Its sound was drowned out in the tremendous rumblings from the giant horns, the clash of cymbals, the beating of drums, and the shrill of the trumpets. But I could distinctly hear above all the clashing sounds of the orchestra the deep guttural of Phuntzog and the piping tenor of Rinpoche, chanting, "*Om Mani Padme Hoom, Om Mani Padme Hoom.*"

• 788 It was at the beginning of my trek that Rahul first told me about this mantra. *Om Mani Padme Hoom* means "O Jewel of the Lotus." The lotus is the most beautiful of flowers, though in India it grows out of mud and filth. The lotus thrives in the most unattractive places; it adorns spots seared by plagues; it blossoms in an environment of oppressive poverty; it furnishes a breathless purity in yards contaminated by man and his creations.

Buddha was born in a lotus. Like it, he brought glory, purity, and beauty to oppressed and poverty-ridden people. Buddha, like the lotus, lived above his environment. He showed that the spirit of man can rise beyond the lowliest and filthiest source and find perfection even among the dregs of the earth. He showed how goodness can come out of misery, poverty, and dirt.

This is the immortal message of *Om Mani Padme Hoom.* It is on the lips of millions every minute of every hour. People who never saw a lotus chant it endlessly. Though its meaning may be lost to most of the millions who use it, in this part of the world it is the medium for communion, the symbol of reverence, the devotional exercise, the pious prayer, the sign of the cross.

I remembered that Rahul had said that holy men along the trail in Ladakh and Tibet murmured it to passers-by, that it was a greeting often given. And so it was that I used it as a salutation at Koksar. A red-hat lama was at Koksar, en route to some place of pilgrimage in the manner of the lama made immortal by Kipling's *Kim*. Rahul was talking with him as I came up. When I was introduced, I murmured, "*Om Mani Padme Hoom.*" 788

That night as we ate dinner, Rahul said, "You made quite a hit with the lama."

"How come?"

"Since you addressed him with *Om Mani Padme Hoom,*" Rahul said with a chuckle, "this lama thinks you are a lama from America."

"Did you disabuse him?"

"Certainly not. *Om Mani Padme Hoom* is going to help us through this country."

"Just how does *Om Mani Padme Hoom* help out?"

"These are peaceful people all the way through Ladakh and Tibet," Rahul explained. "They seldom use violence. Yet they are obedient to their lamas."

"I still do not understand how *Om Mani Padme Hoom* gives protection against a ruffian."

"No Ladakhi or Tibetan would move against a stranger unless directed by a lama. And no lama will ever give the order against a visitor who reverently greets him with *Om Mani Padme Hoom.*"

Yet out of this waste and desolation have been built some of 778 the most magnificent *mani* walls in the world. They stretch almost continuously the whole of the four miles from the Indus to the town of Leh. Some units are a mile long, fifteen feet wide, six or seven high, with *chhortens* at each end. Some are double, with a twenty-five-foot passage in between. Hundreds upon hundreds [788] of slabs of flat rocks have been engraved with prayers and placed on top. All of these prayers are said for the passers-by, who, by the mere act of passing, gain merit. These *mani* walls are the product of centuries of work. Hundreds of faithful hands have carried the rocks from fields and gullies; hundreds of man hours have been spent by lamas working as stonemasons to cut prayers into slate, prayers that will do service so long as the rocks do last.

As we neared Leh we saw the longest of these *mani* walls and kept it on our right until we came close to the south gate of the ancient town. There we stopped and took pictures. I remarked to Rahul that this huge *mani* wall that ran downhill at our feet a mile or so reminded me of a great conduit carrying water off our western mountains for irrigation in distant valleys. He was amused at the symbolism and went on to review the economic plight of this region:

—most of the wealth is owned by a few men and the monasteries. 471

—the great mass of the people are poor, living at the bare subsistence level. 735

—the monasteries pay no taxes on their wealth. [792] 651

Ladakh, therefore, is a deficit area—finance-wise; and since the Kashmir government gets precious little revenue from Ladakh, it is not anxious to spend much money there for improvement.

Ladakh, therefore, remains a feudal system in the modern 423 world, a feudal system held together by the fears and superstitions and adoration created by the religious order of lamas.

133 we let them rest a few minutes, while we sit by the *lhato* and enjoy the sea of mountain tops all around. The path descends 361 into the open valley of Bot Kharbu, a long smiling stretch of cultivation with several small villages and a few ruined forts and castles on the hilltops. These were the scenes of fighting in the seventeenth century. Occasionally we note a rough bridge across the main stream, made just of the trunk of a tree or of two such logs side by side, of which one is a little lower, so that, if nervous, one could choose it and hold on to the higher. One noticeable cluster of houses, called Stagtse, is picturesquely grouped round a pointed rock on the other side of the stream. Near the rest-house, we see, on the further side also, that little collection of houses which gives the best example on all the road of how the native dwelling is fashioned like and merges into the surrounding rock.

Overhanging that part of the village in which the dak bungalow is to be found is a high rock with ruins of a castle or fort, conspicuous above which, and noticed from afar, is the figure of a man meditating over the valley, and brooding over the past history of its wars. When we arrive under it, we see it is only a sandstone figure, carved by the storms of centuries just as those seen on the day before.

The next day we leave the valley and enter a slowly narrowing long defile, leading to the foot of the highest pass we have to cross, and some six miles out of Kharbu we pass Henasku in a ravine on the left, already quoted as an example and, perhaps a better one than yesterday's, of a series of transitional rock dwellings, and looking so lonely and so weird ● 788 on its high cliff. Pausing at the foot of the Pass, where there is 484 water though no shade, for a meal, we then climb up to 13,500 feet, but just before the summit is reached, we come upon a nice group of Ladakis camping in that glorious scenery. We turn round to admire the way they have "parked out" their loads of bulging sacks into a wind shelter, against which they rest their own appropriate figures. Behind them is a magnificent stretch of mountains, its breadth and expanse exceeding 788 those of yesterday's pass ; the glory of light and shade are 484 indescribable, and this little group of humanity in the foreground just completes the picture. To their right by a tiny trickle of water behind a little rock, a delightful pair have detached themselves from the party to engage in "Chos Choches" (doing religion). One has a wee tray on a collapsible stand and a spoon, all of which can be shut up within a kind of teapot, its cover forming a second platter when reversed, and here he is busy with his libations and mumbling away at his prayers, though apparently only a layman, while the younger man assists him. Completing the ascent an 000 equally wonderful view bursts on the sight, but there is no sign of cultivation on these bare brown or snowwhite peaks, and one really feels as though even at the "back of beyond" in every direction, there never would be human habitation again. But there just below us a yak tosses up his head, and gallops off, while soon our eyes light upon another picturesque camp arranged within a wall of sacks. One of our Tibetan friends, preferring a sun to a water-bath, has slipped his arms out of his wide sleeves and sits there bare to his waist, though we ourselves find the breeze quite chilly at these heights. Down, down, down again, and the big peaks vanish while the little hills rise. Round many corners we come to a bare wild 361 ravine with a dark frowning hill behind, fit framing for a [778] solitary *chorten*, throwing into relief its whitewashed base and red-ringed superstructure. Now we know a village must be near, and up a little zigzag path we go, and around another big *chorten*, then catch our breath at the picture that lies before us, a village we have already described as a suitable capital for "Hobgoblinland." Nor does this impression diminish, rather, each time one rounds that corner it strikes the imagination more forcibly, and seems as though it can only be some dreamland phantasm. Even as you come down upon the prosaic little rest-house on its platform below the hill, the

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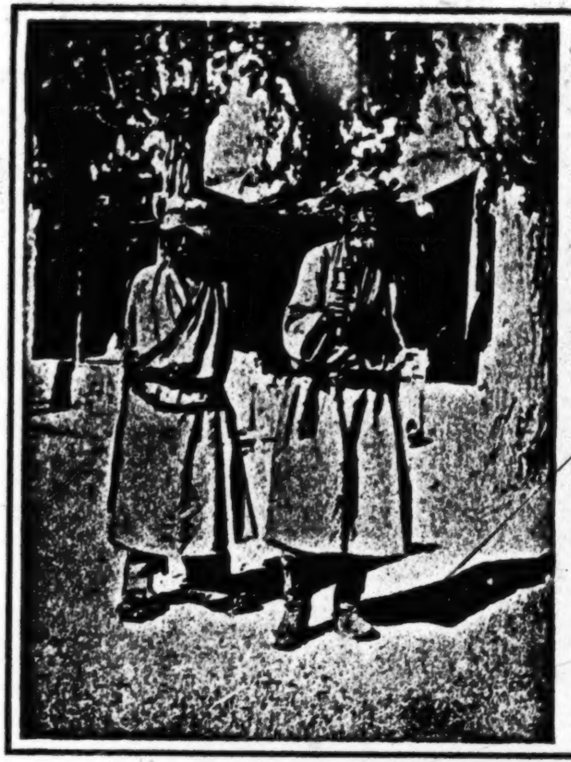
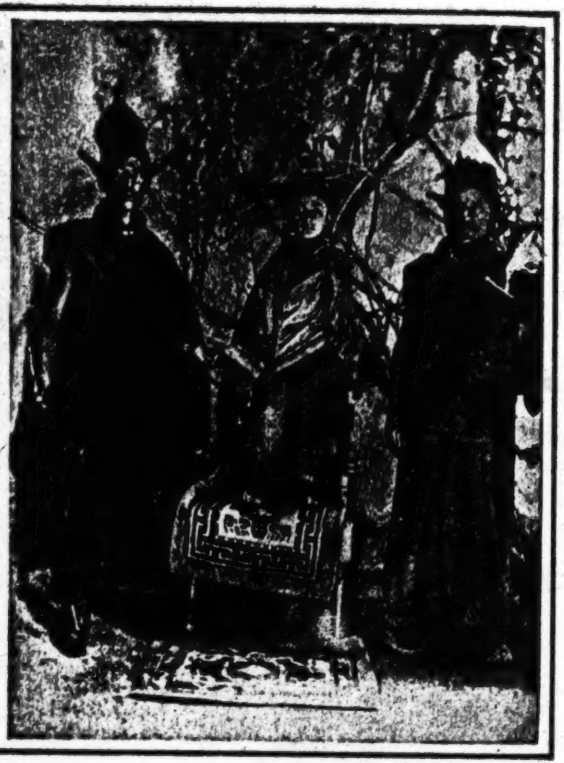


Two Ladakis in the Bazaar at Leh.

The old Meme (grandfather) has his prayer-wheel with him in order to accumulate merit. He is wearing *charoks*, Yarkandi boots of thin red leather with a felt stocking inside. His companion prefers Ladaki footwear, of which the uppers are woven of coarse wool, sewn on to rope soles. The toes are turned up.



The Baby Skushog of Spituk

With his two lama "nurses." He is wearing the gilded official riding hat.

000 neighbourhood of Leh can be seen. But there is a sudden
361 descent from this plateau into the pretty and quaint little
118 village of Basgo, which, with its peculiar rocks and ruins, *chorten* gates and *mani* walls, appeals to some people more than Lamayuru. In spring it is certainly a gem in the bare hills, for on the verge of the plain one suddenly comes upon it as a mass of apricot blossom. Above the Basgo-Nyemo valley neither the apricot nor the apple ripen properly, and the Leh
[481] supplies come mostly from there or from Saspola. The main road, which we must occasionally remind ourselves is the high road to Central Asia, leading through the village, passes many tumbledown *chortens* and *mani* walls, and, in one little recess on
● [188] the left, one sees a fine example of a prayer-wheel made of a kerosene tin. On the outskirts, a row of prayer-wheels may be noted on a roof, waiting to be turned by the wind.

Over a sandy four-mile plain with a long *mani* wall extending half-way, we reach Nyemo, which looked only about twenty minutes ride from Bazgo, and are glad to enter the shade of
484 its large *bagh*, and new bungalow. Here we remember camping once and taking our meal in the open by our tents, when a group of traders and their servants from the serai came
000 to watch this interesting performance. Wearying of their unabashed stare, the Doctor Sahib at length rose, and addressed them in their own language. Pointing solemnly to the members indicated, he said, "I too am a man, I have eyes, ears, nose and mouth." A grin slowly spread over their faces as they caught the rebuke, and they stole away to bother us no more.

131 Now we have one more *rong* to ascend, then we soon come out on to a long terraced plain with a glorious view of our own Leh valley, the Indus spreading out into several silver streaks as it winds in and out of its broad acres. Grateful after the narrow gorges and long defiles is this open expanse, ringed by range after range of peaks pointing up to some 20,000 feet
100 above sea level, whose snow can never melt. "My very own

c-c-c sparsely populated regions the people are so interesting, for
the customs and ways of the unadulterated lamaism often
differ considerably from those of the high road.

103 But let us now accompany the " padre " and the " doctor "
133 in their trek from Ladak through Zankskar to Lahoul, and
home *via* the Plains, thus traversing the whole of the
Himalayan ranges from north to south, except the most
northern, named the Karakoram Range. Leaving Leh we
must first travel down the high road towards Kashmir for four
days, that is along the Indus as far as the foot of the
Lamayuru gorge. But let us remember the real name of
this river is the " Senge Kabab," which means the one which
" descends from the mouth of the Lion." The Tibetan
names of the other rivers flowing from the region of the
holy lake, Manosarowar, also indicate the true sources of
their mighty waters, for does not the Sutlej or " Langchen
kabab " descend from the mouth of the elephant, the Gogo
is the " Mamzhi kabab " descending from the mouth of the
peacock, while the Brahmaputra or " Damchog kabab "
descends from the ear of the horse. In our Western ignorance
we often garble these Tibetan names. Thus Darjeeling
should be called " Dorjhe Ling " the " Country of the
Thunderbolt," whilst Kalimpong is our distorted version of
" Kalonpug," the cave of the prime minister. But let us get
back to Lamayuru whence our road turns due south across
that division of the Himalayas known as the "Ri-gyal" or
361 mountain king range. Our first march takes us over a small
pass to Wanla, and we must get used to Passes, as within a
short period we have to cross fifteen, of which all but five are
fairly high ones. Wanla is a pretty village and shows signs
346 of having been an important one. Crowning the hill which
788 dominates the village is a fine old ruin, and behind it a
most peculiar built monastery, in many places resting on
beams which look so insecure that they must give way on
the slightest provocation. That they still hold is doubtless

due to the fine water prayer-wheel in the village, which day 188
and night turns round its prayers to benefit the community, 346
while in the walls of the little shelter made to accommodate it
four more rather large prayer-wheels are inserted to be
worked by hand, so that the passer-by, giving them a
meritorious twirl as he goes along, may add his contribution
to the volume of prayer that brings favour to the village.
Just now is the time of harvest in Wanla. Here the barley 241
and wheat are cut and carried to the side of the hill to dry,
a process which must soon be accomplished, for the heat
from the stones is very great. In the evening a poor old 164
man, blind in one eye arrives, and the cause being established
as cataract, a temporary operating theatre is set up,
instruments boiled and the trouble removed. Another poor
old fellow completely blind, deaf and otherwise deformed,
also asks for help, but alas, he is beyond the aid even of
Western medical science, and, as he is very poor, the meagre
solace of a little gift is all that can be done for him.
There is hardly any operation so dramatic as that of cataract
extraction, for the patient may be totally blind at one
moment and the next receive his sight. It is all the
more sad to have to tell some of these poor blind folk
that it is impossible to give them back their vision, especially
when so often that faculty might have been saved had they
come to the doctor sooner.

Arrangements have now to be made for the next day's 000
march, and we are told that the road is so bad that it will
take all the Wanla horses and all the Wanla men to get us to
Hunupata, the next village at which we halt ; nor is the
picture overdrawn. Next morning all are busy. Breakfast
is cooked and eaten, and wise is he who begins by shipping
aboard plenty of food ! Stores and cooking utensils are [482]
packed into *yakdans* and *kiltas*, the Indian-made travelling
boxes and baskets, one of which forms half-a-pony load, and
we are off, enjoying the sheer delight of marching in the clear

child or perhaps by a mother with one or two children in her 231
wake. A few houses are also scattered here and there among
the fields, while in a larger village, many families have also a 342
"country seat." This *yarsa*, or summer-place, usually 361
consists of a small hut with a stable below, and a kitchen-room 221
above, leading on to a balcony or flat roof. These may be
on the outskirts of the village, or a mile or two up the valley
behind. Anywhere on the hillsides, not too far distant from
the rest of the community, where a spring or brook is available
to water a small patch of cultivated land, these *yarsas* may be
found, while in a large village such as Kalatse a considerable
proportion of the population move in the summer away to
the hills, taking their cattle with them to the so-called *brogs*.

Coming back to the village one often notices a little roofed 342
balcony placed over the front-door, containing its three 778
miniature *chortens*, coloured red, white and blue, with its
demoniacal gods crudely painted on the wall behind. Near 252
the house a young girl may be seen with a small stone in her
hands pressing out the oil of apricot-kernels on a large flat
boulder with a hole in the middle, into which the fluid runs.
This oil is used for cooking purposes, for dressing the hair,
and for burning in the little vessels before the altar. On the 439
high road we have met in early summer donkeys and ponies
loaded with sackfuls of these apricot kernels, proceeding down
to Kashmir to sell them for the same purposes. They come
from Baltistan, where the best apricots of this part of the world
grow, and one can picture the inhabitants sitting out in the
winter sunshine, when there is no field-work to occupy them,
and cracking open the innumerable stones necessary to fill
all these sacks with kernels. The seeds of a species of mustard
plant are used for the same three purposes, though the
mustard-oil is not so strong as that of the apricot.

In the house of the headman of the village, and in many of 342
the better-class homes of the town, one room is dedicated as 788
a little private chapel, used chiefly by the master of the house [622]
FOR READING HIS HOLY BOOKS AND REPEATING HIS PRAYERS.

342 ● 788 793 for reading his holy books and repeating his prayers. Here,[1] too, the lamas are accommodated when they are sent for to come and "do religion" in the house. Their presence can be detected from afar by the monotonous beat of their drums, while nearer at hand the sound of their chanting can be heard. At such times, lasting one or two days, the priests must be both fed, and paid in money.

788 778 Where a whole room cannot thus be set apart for religious purposes, a small corner in the best room will be arranged as an altar with all the necessary paraphernalia of ritual. These include the brass vessels for burning oil, vases containing peacock feathers, and chased vessels of brass, copper or silver or combinations of these to hold the rice, barley and other offerings. Quaintly-shaped vessels for holy water, small idols in metal cases, with a tiny window in front and slots at the side through which string may be passed to tie them round the waist when travelling, salutation-scarves of wide meshed raw silk, little bits of tawdry rags, doubtless blessed by some Skushog, and one or two sacred books in their long covers also find a place there.

554 [758] One has often noticed in Mussulman homes that the best room is always used by the head of the house if he falls sick, and in most houses the best gowns and coats, especially the headman's, adorn its walls, along with soiled Turkish towels hanging on rough pegs. But surely the best and brightest room is most conducive to a successful toilet and effective ablutions!

342 The ordinary inhabitant, however, who only gives his religion an average place, and who cannot afford many lamaistic luxuries, generally has to make a living-room of his best room, though as we have already indicated most houses have a large bright room upstairs for use in summer. The greater part of the side of this is a window space, framed in wood with three or four longitudinal partitions, each of which can be filled to any height desired for warmth or privacy by

[1] [i.e., in private chapels in better-class houses in town; — analyst]

792 In this case a girl must do duty. She begins her monastic life early. Her hair is shorn, she dons the clerical red, which is, however, cut like the dress of a lay-woman, and wears a tight-fitting red or yellow hat, with the sides only turned up. She is now dignified with the title of Grandmother or *Abi Jomo*, just as a lama of any age is respectfully venerated as Grandfather or *Meme Lama*. Generally the nuns continue to live quietly in their homes, but sometimes they are segregated, as in Lamayuru, where there is quite a little nun village. They do not in Ladak perform any ritual, though in Central Tibet they are fetched from their convents to read the holy books in private houses just as the lamas are. They of course remain unmarried, and are generally very ignorant, spending their time in menial labour or working in the fields of the monastery.

792
875 The teachers in this Buddhist country are generally lamas, and their work is practically restricted to teaching those youths who will enter the Church or the sons of noblemen to read. It is quite unnecessary for their scholars to understand
● 788 the written page. In this there is little virtue, but the actual reading of holy books is meritorious. If the lamas are called in to read *Chos* (religion), they each take one page and then read all together, so that ten lamas reading ten pages will get through a book of a hundred pages in one tenth of the
779 time, which is all to the good. The only books possessed by Buddhists are religious ones, and when the unsophisticated villager sees a Westerner reading a novel or secular literature, he respects him for "reading religion," though a more travelled gentleman may suspect the reading of an *akbar*
795 or newspaper. The Mohammedans too have schools for the
872 children of their co-religionists, and their text-book is, of
875 course, the Koran in the original, namely Arabic. Sitting in a sunny spot in a semi-circle can be seen about a dozen Mussulman boys, each with a book before him. The teacher, an ordinary layman, who knows a little more than his brothers,

Let us now consider some of the ceremonial of the religion 796 of these cheery folk, and to do this we cannot do better than 778 take an evening stroll to Changspa, which is a suburb of Leh and was formerly a place of pilgrimage. Our path leads us between fields of wheat and barley, now ripe for the harvest. Here our way is blocked because some *Zemindar* (farmer) is [241] directing the flow of the water into his crops. Further on we reach a larger stream over which we cross by means of stepping stones.

We meet an old grey-head emerging from the village, who 788 evidently feels that he has reached the age when he should be thinking of his next incarnation, for he is not only vigorously turning his prayer-wheel, but mumbling away at his *O ma ni pa dme hum's.* We stop to speak to him, for in this part of the world there is great friendliness. Our conversation by no means hinders his devotions, for he can still twirl his prayer-wheel, which with every turn is repeating hundreds of prayers for him, and in between his answers to us there are plenty of opportunities for saying his *O ma ni pa dme hum's.*

Being new to the country we perhaps try to ask him the meaning of his prayer, but generally he will reply that he has not the faintest idea, and most certainly will not give the translation one so often hears. "Oh thou jewel in the Lotus bud." If one regard the Jewel as the Divinity, and the lotus the body in which it resides, one surely approaches the teaching of the Buddha fairly closely. I have met only one or two [779] Buddhist Ladakis willing to enlighten me in respect to this mantra, who said that the wheel of life, consists of six existences, and this mantra with its six syllables closes the door of all these, thus providing an easy vehicle to "STONGPA NID." There are other mantra, but this beyond comparison is the favourite one, as it is that of Avolakita, the Merciful Lord, and it ensures an entrance into the Kingdom of Amitabha, *the Sphere of Endless Light.* The wheel must be turned in the direction in which the sun travels, that is of

788 the hands of the clock, and not once or twice, but hundreds of times. To make this as easy as possible a weight on a short chain is attached, whose momentum makes it only necessary for the slightest movement of the hand to keep the wheel in almost perpetual motion. The number of *Om ma ni pa dme hum's* said need not to be counted, and yet it is good to know how much merit has been accumulated. Our old friend therefore carries in his other hand a rosary, which consists of one hundred and eight beads, usually red. This figure is a sacred one, being a multiple of twelve which is the Buddhist unit and not the ten which we use. To mark the beginning of this rosary three turquoises are strung together, doubtless representing "dGonmchog Sum," the Trinity of Lamaistic Buddhism.

[711] But the rosary is useful in other ways also, for if only the beads to the right of the short chain are regarded as units, and those to the left as twelves, quite a useful counter on which to
776 do one's temporal arithmetic is provided. Leaving our
788 elderly friend, we go past a short *mani* or prayer-wall, and then another round one. These are about the height of a man, and may be of any length. Just outside Leh there are two with only a short space between, which cover about half a mile. The tops of these slope slightly upwards towards the middle, and are covered by innumerable flat stones on which pious monks have engraved still more innumerable *Om ma-ni's.* To turn these prayers to good account, it is essential to pass the wall to one's right; by walking thus along the Leh *Mani Ringmo*, which means the long Ma-ni wall, a good hundred thousand prayers are said, and your stage pony, being usually of the Buddhist persuasion, will see to it that you do your religious duty in this respect by taking you along the left side. Whenever the road reaches a prayer-wall, it divides to enclose it, so that the traveller's prayers can avail in whichever direction his journey lies. In many of the larger prayer-walls there is a recess at one side containing a large tablet on which

the occasion of the building of the wall is engraved. We pass 778
on to a little streamlet in the village, and find that over it a 788
little mud hut, about the size of a large dog kennel, has been erected, which houses another prayer-wheel. On the axle of this, below the receptacle for prayers, are paddles on which the running water impinges and thus keeps the wheel in perpetual rotation. The stream is often small, so that a light wheel is desirable, and what could be a better shell for enclosing the prayer paper than a Standard Oil kerosene tin, or a Mellin's Food tin, both of which are actually used.

The first house of the village belongs to the Kalon or 342
former prime minister of Ladak, and in keeping with his 788
exalted position, it is an imposing structure. On an outside wall we notice the skull of a goat, framed in small sticks tied together by twine, which is the *Storma* obtained at the New Year's festival, and keeps those in the house insured against sickness. The corners of the house have been painted a red colour, which effectually bars the entry of evil spirits. The Kalon does not seem to invite the good spirits to reside in his house, but others do. They only have to paint all over their walls white sickle-shaped smudges, and their invitations to these *lhas* will be accepted with alacrity. In the Kalon's court-yard is a high pole, to which is attached a strip of thin muslin about twelve inches broad and running the length of the flagstaff, which is surmounted by the black bushy tail of the holy yak. On the flag are printed a great number of prayers, with crude drawings of Tiger, Lion, Garuda and Dragon, all being mystical signs ensuring safety against enemies, earthly and celestial, increasing the number of children and wealth, in short achieving the entire health and happiness of the household. To set the necessary forces in action it only remains for the wind to flutter the flag on his roof. He also has a prayer-wheel which is so light that even the wind impinging on its vane will turn it.

We pass along the rough village lanes and everywhere 788

788 notice prayer-flags and *chortens*. Here there is a huge stone
set up on end, on which has been engraven one large " Om
ma-ni," and we might delay a few moments to examine it,
779 especially the first and last syllables. The first one " OVA "
788 consists of three signs, representing again the Trinity of
Lamaism. Its chief letter is the capital " A " which stands
for god. It should be written in white, as this is the colour
[822] of the gods. The whole is surmounted by a circle. Does
the yellow cap lama desire to make his mind a perfect blank,
he places this mystical symbol before his mind's eye, meditates
first on the " A," then on the " V " which surmounts this,
and finally it travels round and round the mystic circle losing
itself in *Stongpa nid*, the idea being that by these means the
activity of the brain can be stilled and the spirit become at one
with the Infinite. The last syllable in the Mantra, *Hung*, is
supposed to stand for the Demon world, and therefore it is
not surprising that the red sect lamas, who represent most
closely the old *Bon chos* with its demonology, should use this
in a similar manner for their meditation. The colour of this
symbol is blue. This mark sometimes ends as *hung* and
sometimes as *hum*, and there seems to be a real difference, for
a Buddhist friend has assured me that, whilst *hung* is connected
with evil influences, *hum* produces only the good.

778 We raise our eyes and see an enormous *chorten*, the largest
779 in Ladak, another mystical edifice allowing several explan-
ations. These *chortens* are of eight different shapes, but of
the most common form there are many sizes, ranging from
small pocket editions, vulgarly called " potted lamas " for
they are said to be made with the ashes of deceased monks,
to structures larger than houses. From below upwards
there is first a large square base, which is called the throne,
on whole sides are painted figures of animals or holy eyes from
which the throne derives its name, such as a Peacock or a
Lion Throne. From this there rise five square steps, the
lowest of which represents the holy carpet, for each lama sits

805 Venus, whilst Thursday, the day of the dagger, must belong
to the god of War. Jupiter and Saturn, even in Ladak,
claim Friday and Saturday. The tenth day being the birthday
of Padma Sambhava, their patron saint, who conquered
all their demons, is regarded as holy.

196 The date of the new year varies, indeed in their topsy-turvy
country they have two New Year days, one being the
[177] Ladaki, the other the Tibetan, both of which are celebrated,
173 although for practical purposes the latter is used. The
genesis of the Ladaki New Year is interesting. King Jamyang
desired to wage war against the neighbouring kingdom of
Purig, but was informed by the horologist that his venture
would not be successful unless deferred till after New
Year's day. Not wishing to wait, and no doubt thinking the
stupid old sun would not notice, he decided that the New Year
776 should begin two months earlier. His anniversary usually
● 788 falls some time in December. It is chiefly marked by evening
illuminations, for every Buddhist house has a row of tiny
lamps, small wicks in little receptacles of oil, outlining either
window-sill, verandah, or roof, or all three, according to the
state of the family exchequer, for kerosene is an expensive
commodity by the time the former is carried up to Leh; and
of mustard oil and that expressed from apricot kernels there
[361] is very little. As most Tibetan villages are built in tiers up
the hillside in order to leave the flatter terraces for cultivation,
their rows of little lights give quite a fairyland effect. Dominating
the whole in Leh is the fine old castle with its row of
illuminations, while still higher are the twinkling lights round
the crazy verandah of the "Tsemo" or small monastery,
776 perched on its high crags. The official New Year occurs
later, and its chief feature is the celebration of *Dosmoche*, the
great festival of the Scapegoat. This ceremony varies in
different localities. In Leh a huge erection is made of sticks,
tied together by twine, and looking like a vastly over-rigged
mast. The component parts are prepared previously by the

The idea of the scapegoat is practised in some form or 171 other everywhere in Lesser and Greater Tibet. In some 783 places an actual goat is sent into the wilderness. In others even a man is chosen, who for a whole year has to leave his village and live elsewhere, at the end of which time some other is chosen to bear the sin of the village. It is a fair assumption that formerly this sinbearer was put to death.

Circumambulation, as every good Ladaki can demonstrate, 788 is a splendid means of obtaining merit. Almost any religious object can be walked around. If there is no *thorten*, then walk round a temple containing some god. If you are getting old it is expedient to spend weary hours twirling your prayer-wheel, saying your *Om mani's*, and walking round and round a *mani* wall. Ten times round the great *chorten* at Jhangspa was the daily evensong of one picturesque, friendly old gentleman we used to meet with his prayer-wheel and rosary. If you can get one or two friends to come along too, it is certainly not quite so lonesome, even though they have to walk behind, for one can intersperse one's prayers with quite interesting snatches of conversation. The month in which this is most 796 beneficial is the first of the year, and the greatest merit of 788 all is obtained by going round the Tsemo, the monastery-crowned hill of Ladak, in whose chief temple resides a "Byamspa" god, so high that his head reaches into the second storey. This great *aKorches* (to round) is performed early in the year, by means of measuring your length the whole way along the route. Let us go into the desert to the south of Leh, where twenty to thirty young men are collected who have decided to perform this religious duty. They are drawn up in rows of twos or fours, about eight feet apart. Each man has tied round his waist a sheepskin apron, which hangs down over his knees. This both shields the knees from being cut, and good clothes from being torn. A low mumble begins, all saying the same phrase over and over again, which runs—"All living animals ask for Buddha's

796 great emancipation." As the emphasis is always placed on
788 the beginning of the mantra, the prayer resembles a pulsating series of sounds. At the same time each man places his hands together in an attitude of prayer, and all simultaneously throw themselves on their knees, then on their chests, then reach out their arms as far as they can, make a mark in the sand or dust, jump up, place their feet on this mark, and then repeat the whole series of movements again; up and down, up and down, they go. After an hour or two they feel ready for refreshments. A nice spot is chosen where the devotees sit round in a circle, and to which lady friends bring tea, flour or *chang*, thereby themselves gaining merit also. The processionists have quite a merry session on these occasions, and will tell you with great virtue how much merit they are acquiring. In fact they are ready to break rank and have a little chat with the passer-by at the end of any series of movements. On resuming each man goes to the place where he left off, and again the prostrations are performed. If fortune smiles, the weather is good, but if not, their clothes are liable to get very dirty, for even a puddle of melted snow must not deflect the merit accumulator. From the desert the procession proceeds through the bazar and the town of Leh, then over a small pass behind the Tsemo, and coming down the other side, ends up in the desert at the spot from whence they started. The whole distance is about three miles, and it takes three days to be covered in this manner. The physical strain must be tremendous, and only the fit could possibly perform it. One might expect these young fellows to look jaded and depressed, but on the contrary they are all quite cheery.

There is, however, an easier method of obtaining merit for those not so strong. Stray old gentlemen, even a picturesque old lady, single or in twos and threes, sometimes an ancient husband and wife, we have seen traversing the same round as those who are prostrating themselves, but doing so at an

ordinary walk, twirling their prayer-wheels and mumbling 796
their *Om mani's* as they go. Strange pathetic little humans 788 ●
they are, set in a vast panorama of snow-covered mountains
with giant peaks soaring up into the silences of the clear blue
sky, and often in this frosty winter time tramping out their
tiny track on a universal white mantle of snow. Then, too,
above the temple which houses the "Byamspa" and on the same
Tsemo, is another with three other deities. Round this is a
most shockingly rickety verandah, which looks as if it might
tumble down at the slightest provocation, and no doubt will
do so some day. I myself have walked round this in fear and
trembling, but now there is a column of men and women,
one close on the heels of the other, and round and round the
temple they walk, some turning prayer-wheels, and others
saying the *Om mani.* Round and round they go until we
feel giddy watching them. Even from below, right down in
Leh, they can be seen circulating round their giddy parapet.

We now come to Spring, when everything is breaking out 796
into fresh life. At this season the lamas of Sankar remain in 792
their monastery for a whole month, during which special
services are held. By this isolation they are deterred from
taking life through stepping on insects as they pass along
the roads. It is during this time that the service of making 796
"*Chos spun*" is performed, which actually means the "making 608
of the brethren of the religion." Those wishing to join this
fraternity fast one whole day, during which they are not
allowed to swallow even their own saliva. Then each man
throws into a receptacle some personal belonging. The
officiating priest takes these out in twos, thus making their
owners spiritual brethren, after which ceremony, if one of
them makes a feast, he must invite his brother, or if there is
a festival, they must send one another presents.

A moveable ceremony is the celebration of the Buddhists' 796
High Mass. Its general likeness to our Christian service 174
makes one wonder whether Tibetan Buddhism did not get its

643 the only village from which he is allowed to take the revenue.
651 His whole income has been computed at about Rs4000,
approximately £260 per annum, which leaves little margin to
644 one who is still supposed to entertain on a royal scale. His
castle stands on the side of the hill ending a spur from the
main range ; it is entered through a court-yard, through which,
up various steps, we reach a large room—the royal living room.
[778] In one corner is the King's altar, next to that a bed with bedding
rolled up. This is where his Majesty seeks repose,
643 while his Queen and his Mother sleep on the floor. We are
574 received by the King, who shakes both our hands. The two
ladies, too, give us a hearty welcome, first the elder, whose
cataract we had extracted some years ago, and then the
younger. We are requested to sit on rugs spread on the
floor, and soon have various Ladaki dishes placed before us,
most of them very tasty, even to Western appetites, although
we can hardly include the butter-tea in this category. Conversation
flows easily, for there is much to say and many
[593] questions to ask and answer. Among other things the
reigning Queen informs us that her husband has no head for
figures, so that she has to be the business manager, and she
certainly looked capable of seeing to the temporal affairs of the
643 realm. When it comes to those of a spiritual nature, however,
793 his lady has to leave the leadership to him, and the number of
[791] his ecclesiatical responsibilities is quite considerable. Before
the New Year, the horologist has to tell him of dangers to
come, and to advise him what scriptures must be read to
● 788 avoid them. Every month, for six days at least, the lamas
792 must read *chos* (religion), and must be fed with two pots of
tea, soup containing wheaten flour, two earther ware pots of
beer, twenty measures of parched barley-flour, besides one
pound of butter to decorate the offerings which are made of
[784] barley-flour, and ¼ lb. of oil for their lamps. On the
15th and 18th of every month, no meat may be eaten, or
the *lhus* (spirits of the underworld) will be annoyed. From

the 25th of the tenth month till the 3rd of the eleventh month, 788 ●
eight lamas from Hemis have to come to read services for the 792
stabilization of his throne. One cannot help thinking that these must have become slack in their devotions! At other times the gods of peace and war have to be propitiated by further reading. By the time all these ceremonies have been performed, there cannot be many days on which the lamas have not to be rewarded for services rendered, and—all on about Rs4,000 per annum.

Then he himself has his matins and evensong to read. 643
Even before the family has risen he must get up and read his 788
chos, and after they have retired he has to perform more ceremonies.

So pass the days of this monarch; little of interest occurs in his life, which is filled up with a monotonous round of senseless readings of holy books, which neither he, nor those who read, try to understand. The word "Ichabod" might indeed be written over the house of Namrgyal.

Although the Rajah of Stog, as he is termed, is the chief 631
ruler in this country, there are other royalties of minor im- 643
portance, thus the "King of Marshro" has but one village under his sway. His eldest son will rule in his stead one day, [776]
whilst the powers which decide in what bodies *Skushogs* reincarnate have fortunately discovered in his younger son, the new Bacola, the *Spitug Skushog*.

In Zankskar we have already met a King, who is also a [793]
Skushog, in fact, he is prouder of his priestly office than of his royal rank, and stranger still is the custom of that country, where the heir apparent to the throne is the second son and not the eldest, who becomes a proper lama.

Whilst we were in Padam, the capital of Zankskar, a poor 662
old gentleman called on us in our tents with a few dried apricots and some candy sugar. After some time we found that he was the real scion of the royal house of Zankskar, but his ancestor had lost his crown by trying to oppose Zorowar,

A similar rise in the social scale occurs with the Spiti 791
magicians, who visit Ladak every summer. These gentlemen 788
are of quite low caste in their own country, but here they are addressed in the language of respect, being known as the *Mani-pas* or "prayer-men." Wearing long red robes, they are, however, distinguished from lamas by the absence of caps, and by long hair plaited up in braids, close to their heads in front and hanging down to their waists behind, giving a curiously effeminate effect to their moustached faces. Their entertainments are closely bound up with religion, in fact their name, the *Mani-pa*, has been given to them on account of this and their constant attention to their hand *manis* or prayer-
wheels. When about to give a show, they first arrange an 789
altar in the form of a couple of banners behind a table with 791
sacred lamps and vessels for barley and other offerings. In [782]
front of this they dance with swords, at first slowly, then with increasing excitement until the climax is reached by running forward, placing their feet on the ground, raising their bodies, and apparently balancing them on the points of their swords, which are placed in the armpits, abdomen, or even cheeks. This effect is really achieved by sufficiently straightening and stiffening the arms. They also pierce their cheeks, through an old scar, with swords and long needles. Their masterpiece of magic is the breaking of a large stone by one of them on the abdomen of the other. This, of course, is preceded by a lot of incantation and dancing round the latter, who lies on his back on the ground with the small boulder balanced carefully on his abdomen, and, at the right moment, this is made to fall apart into two halves by beating upon it with a big stone. For some days previously the actual boulder is sought for on the desert hillside around with considerable trouble and selected with great care, while the one on whom it is balanced has to hold his breath throughout the performance of the trick. They also beat the abdomen with swords, which process is also rendered harmless by the trick of inflation.

772 Lobzang, a delightful old gentleman with a benevolent face and a courteous manner, which are really quite charming. He is quite a good photographer, and this common hobby forms a natural link of friendship, including requests for the purchase of self-toning paper and other photographic requisites. He is expecting us, and stands in the side of the doorway with some of his lamas so that we may advance without fear of the monastery dogs, of which there are always some about, who generally announce the arrival of an intruder with considerable 346 and alarming vigour. The main doorway is lofty and deep, 792 with heavy wooden doors, but to-day it is closed, as inside [351] carpenters are sitting under its shade sawing away for some builders, busy at a new balcony in a near corner of the building. The side door, a smaller one, is that generally in use, and admits to the corner of the large court-yard, in the middle of which are two walled enclosures round wild rose bushes, one a large yellow one, the other pink, with another bush whose pale yellow flowers, insignificant in themselves, have the ●[288] strong scent of syringa, in bloom. In the centre there stands a high poplar wood pole, to the top of which is attached a black yak's tail, and running down its entire length a prayer-flag. To one side of the enclosure is a mounting block from which the *Skushog* can mount his steed.

Lying about the court-yard are a few dogs, but they seem quite peaceful and undisturbed by our advent. The main temple faces us as we enter, three storeys high, with the usual roof-edge of a layer of sticks about one foot broad, lying end-[788] on, and painted with ochre. On this roof are erected at intervals long rough poles bearing prayer-flags, or yak's tails, or an umbrella-shaped structure consisting of long streamers of plaited yak's wool bound together by coarse strips of raw silk and surmounted by a trident. The windows, latticed-shaped but unglazed, are interlaced with wood, picked out in various colours, and, across the top of each, is a little valance, a frill of some coarse white cloth with a red

352 *Skushog*. Next to the *Slobdpon* sits the leader of the ecclesiastical
792 band. Heading the opposite row is the *Umdzad*,
who is the steward and is responsible for the worldly affairs of
the monastery, and in some *dGonpa* at the further end, near
the door and on the *Skushog's* left, a seat is reserved for a
disciplinarian who has to keep the lamas in order should any
misbehave.

792 Thus they sit, whether they are at meals or engaged in their
346 devotions. The latter consists of the reading of the books,
punctuated every now and again by the band, when the
353 flageolets are blown and the drums are boomed. Behind the
779 row of seats one's eyes, now accustomed to the dimness, are
532 able to make out the walls, painted with pictures of all sorts of
gods and creatures, human, animal and mixed. Here is one
specimen of dragon-like fury, crushing all sorts of wretched
creatures under his feet, no doubt for punitive purposes, and,
let us hope, remedial ones. Another wall will show Buddha-like
figures in peaceful contemplation, and with hands and
fingers placed in various postures, each of which has its own
special signification. In other places are wooden shelves and
recesses of various sizes, once gaily painted round the edges,
though the light is too obscure to appreciate it, now
blackened by age and smoke. In these sit more images of
gods, mostly of a beneficent type, but the chief ones will be
[415] found behind the *Skushog's* throne. In a corner will be seen
immense pots used for water or beer, a most fascinating
assembly with their long-nosed spouts drawn straight out
from the brims, high pointed collars behind, shining copper
sides with brass edgings and waist-bands, the latter sometimes
779 chased in silver. In another corner will be dusty shelves
788 containing the holy books, manuscripts written on parchment
and tied between covers about twelve to eighteen inches long
and some four to six inches high. So holy are these that when
they are being carried along the streets, the good Buddhist
uncovers and touches them with his head. They also are

often shaded by an umbrella, and at times of drought are 779
taken out for a walk under this to invite the rain. 788

Passing behind the *Skushog's* seat we come to a better 346
lighted room with more idols all around in their recesses, giving 792
one the impression of an exhibition of different sized dolls 532
houses, in fact our guides take us through a succession of such 779
rooms, all much resembling one another, but each with its own purpose. Thus, in the first of these, is the temple of the god called Avolakita with his eleven heads, surmounted by the head of Amitabha, the Buddha of Boundless Light. Round the whole, looking rather like a halo, are 1000 hands, each one of which has in its palm an eye. In order to accommodate his many heads an attic projects up into an inner courtyard of the upper storey. The living representative of this god, the All-merciful One is the Dalai Lama, and the story is rather a pleasing one. Avolakita was about to enter Nirvana, when he happened to look back and notice some poor creature in trouble. Requesting his father, Amitabha, for permission to return and help him, he received this reply, "Yes, go back, but when you get there, you will find that there are many others in trouble. In order to see them all, I give you a thousand eyes, and in order to save them all a thousand hands." This surely savours more of the true Buddhism than the everlasting desire to do actions which shall obtain merit. A friend of ours has pointed out that these heads represent four past races, and that actually there should be twelve heads, three to each race, but the men of Atlantis were
so bad that one of their three has been omitted. In front of this 782
image stands a large ewer on a pedestal, which should be filled with butter and in which a burning wick should be floating, but we must admit that on the occasion of our visit, at any rate, it was "the light that failed." We pass into another room containing other images, and whose walls are hung round with many *thangkas*. These are holy banners of various sizes, the smallest about one by two feet, hanging from a stick on which

that, in spite of every shade of that colour, scarlet, maroon, 796
crimson, puce, claret, magenta, prune, in every stage of newness 536 and fadedness being present, the total effect of what would ordinarily seem so clashing was a really artistic blend of colour, to which the eye constantly reverted.

To the right of the steps and at the level of the big doors, a platform projected from the main building, which accommodated a large number of spectators, and on the right-hand side of the courtyard were more steps and low roofs packed with onlookers. Another platform covered a roof which was [788] entirely occupied by a gigantic prayer-wheel, so huge and heavy that two or three people must press against it with all their strength to start it revolving; but then what a mighty weight of prayer went round with each turn. Under the Westerners' balcony was the ecclesiastical band, the instruments being four pairs of cymbals and a dozen drums of the warming-pan shape with queer hooked beaters. Next to the musicians came the *Skushog's* throne, a raised platform with richly-cushioned seat and back, also long trappings, its high arch terminating the balcony above, while in front was placed a finely painted Tibetan table, flanked by vases of flowers. On the other side, level with the court-yard, were the remainder of the band, the two long shawms and the two flageolets or trumpets. In front of all the musicians were small tables which accommodated the holy books from which they chanted.

On the fourth and left side of the court-yard there was no [788] wall, but a slight projection accommodated a large prayer-wheel about four feet high and three feet in diameter, which was constantly being set in motion during the waiting times. Beyond this was an open space prolonging the old quadrangle into another court-yard in front of the newer monastic buildings.

Between these two court-yards rough barriers, such as the trunk of a poplar or a piece of carved wood moulding from

796 some destroyed roofing, were placed to complete the square
536 of the dancing theatre. The audience squatting on the
ground were pushed back behind these as each scene opened.

●[788] In the middle of the main court-yard, some distance apart from each other, and supported by round whitewashed mud platforms were two flagstaffs, capped by yaks' tails ; they were almost as high as the monastery, and from their sides floated out many long prayer-flags. The scene was completed on the first morning, after we had been sent for and had taken our seats, by the setting-up of a large banner, which was let down from the roof above the main door and steps, on which was portrayed a young man with the Buddha type of face. This we learnt represented "Padma Karpo" his real name being "Dugpa Rinpoche." The next morning he was replaced by a more elderly gentleman, called "Galsas Rinpoche," the tutelary god of Hemis. Once in twelve years a still more important deity is displayed, and rites and ceremonies are performed in his honour, while the common people prostrate themselves before him. Above these banners each day a large awning with a yellow silk valance was protruded, whether to shade them from the sun subjectively, or objectively as regards the colour of the cloth, it is hard to say.

796 But before the drama opens, we must devote a few words to our fellow spectators who will provide us with so much interest and amusement in the long intervals between the scenes. During one of the most tedious of these, when we could hear the drums throbbing for some ceremony within the monastery, a Ladaki informant alleged that the monks had been receiving and eating the offerings of food brought by the common people from near and far. Judging by the size of the congregation this must needs have been a proponled ritual and a sustining meal.

796 During the acting they crowded on to every available space,
184 roofs, balconies, galleries, steps, platforms, and blocked up
all the egresses on the ground floor. Here and there were

CHAPTER XXVI

The Lure of Ladak

771 THE festival at Hemis is, as it were, a grand climax
to all the strange things we see and find in this
extraordinary country, which culminate in its
religious practices. We have described lightly
the outward ceremonies and appearances of the masque,
emphasizing perhaps its humorous details, conscious and
unconscious : yet, when we review it as a whole, we cannot
but be appalled at its deeper significance, nor can we fail
to realize that this country of cheery, attractive, lovable folk
is a prey to the most rampant demonology. Where all the
best religions of the world will at least point upwards, as it
were, to " whatsoever things are pure, whatsoever things are
lovely, whatsoever things are of good report " as worthy of
contemplation, here the whole force of Lamaism directs the
people's attention downwards to that which is impure, ugly,
evil. Surely in spiritual matters they are " upside down "
787 rather than we. The study of their horoscopy alone impresses
one with the terrible burden of it all, the endless costly offices
imposed on the common ignorant, superstitious people by
Lamaism. It is rightly stated that " one family alone is
prescribed a sufficient number of sacerdotal tasks to engage
a couple of lamas fairly fully for several months of the year."

●788 The rites enjoined to overcome the difficulties of the conflict-
792 ing horoscopes of relations dwelling together, the ceremonies
necessary to nullify evil influences in connection, not only
with the crises of life to which we have referred, but with

other lesser events in the family activities and even in the 788
surrounding neighbourhood, all are used to exploit the 792
credulity and fears of a primitive people for the enrichment in
money and power of a set of priests, themselves with little
education, save the reading of their "holy" books. Thus, [162]
apart from the exercise of these functions, the lamas, who are 792
said to constitute almost one third of the population, lead useless
lives of indolence and indulgence, contributing nothing
to the economical and certainly not to the spiritual welfare of
their fellow countrymen, but merely absorbing their hard-earned
riches in parasitical luxury. As an observer from the
Chinese side has recorded, "Lamaism is responsible for
having sapped the manhood of Mongolia of its energy and
initiative, and deadened its intellect." By segregating such
a large proportion of its young manhood into an enforced and
false celibacy, it lowers the birth-rate as well as the moral
standard of the country. How infinitely removed are these 000
evil practices from the pure teachings of the Buddha, whose
name has been associated with the veneer of reform introduced
into this devil-worship. The wonder is that the people
remain as wholesome and cheery as they do, and no visitor to
Ladak will deny the attractiveness of this sturdy hill race.

Indeed they are part of that lure of Ladak which every year provides the British Joint Commissioner with a waiting list for travellers desiring passes far longer than that of the successful applicants. Falling into a different category from the ordinary visitor is the sportsman, whose pass is included in his shooting license, men, and even women, to whose primeval hunting instincts the great hills call. The mere traveller may be lured by the everlasting hills also, or the peculiar bare country, or its strange inhabitants and their quaint customs. The mere joy of the road calls some, while few can on arrival resist being curio hunters, and during their brief visits concentrate their attention on any of the following: the cups of rare china, the more common wooden ones lined wtih silver,

171 the Bono-na festival (1). At the harvest festival in Western Tibet
773

[241] we are apparently dealing with a Dard custom. It was the Dards who intorduced agriculture into Western Tibet. Since time immemorial the Tibetans have been nomads.

The Cosmology

773 The world consists of three realms: 1. sTan-lha, the upper realm of the gods, 2. Bar-btsan, the mighty middle realm, and 3. gYog-klu, the lower realm of the spirits (realm of the Naga).

773 1. STan-lha, the upper realm of the gods. This realm is situated
776 in the sky above the clouds, but sometimes the tall mountain
peaks seem to be included in it. It is ruled by a king who goes by
the name aBum-khri-rgyal-po, "King of the hundred thousand
thrones," or also sKyer-rdzon-snyan-po, "Eloquent one of the
bright castle." This god was already identified with an Indic god
in ancient times. Such contact between the Tibetan and Indic
religions is explained by the fact that the ancient sacred region of
Tibet, the area around the Manasarowar Lake, was sacred also to
[823] the Indians. In very ancient times the Indians had already undertaken
pilgrimages to the source of the Ganges and of the streams
[788] of the Panjab, and these journeys led them into the region of this
lake. The Indic god who was considered equal to the Tibetan king
of the heavens is Indra, that is, the Indra of the ancient Vedic period,
the god of spring, the conqueror of the giants and the demons.
Indra's characteristics are found again not only in the Tibetan god
of the heavens, but also in his son, King Kesar. The name by
which Indra became familiar to the Tibetans, is Stakratu, Tibetan
brGya-byin, dialectal rByab-zhin, "He who has brought one hundred
offerings." And it is actually the case that the name brGya-byin
is to be met with far more frequently in the documents of the pre-Buddhistic
religion than the ancient Tibetan name of the same
divinity. The wife of this king of the heavens is called aBum-khri-rgyal-mo,
"Queen of the one hundred thousand thrones," or bKur-dman-ryyal-mo,
"Queen, revered woman," and also A-ne-bkur-

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[113] 1. "The Eighteen Songs of the Bono-na Festival," Indian Antiquary, 1905, p. 93. To this should be added the observation that the Dard have apparently derived their philosophical outlook from the Buddhists.

595 601 brothers called Tseten and Tashi Norbu, who had originally been married together with them to a common wife. With her they had had one son, Chömpel, an albino, now about 18 years old. He still lived in the Karpa house, groping about like a blind man in the daylight, as I was to see on another occasion. With the death of their common wife, the two elder men went each their own way, and married into other families, as shown in the genealogy. The two younger men remained in sole possession of the Karpa house and were remarried polyandrously to a new wife. It was after Tsering Tashi had brought back a wife for himself from a trip to another part of Lahul that this formerly common wife became exclusively that of the younger man, Dön-drup, as described above. Was this state of affairs in this household a sign that polyandry was breaking up in Lahul? I wondered at the time, and questioned the Thakur on this point during the conversation.

595 [574] [788] When we entered the Karpa house, the wife of Dön-drup (who had formerly been both his and his elder brother's common wife) sprinkled tea with a branch of juniper on the floor ahead of us as a gesture of welcome. Thakur Partap Chand thanked her with folded hands and recited some *mantra* (religious formula) before stepping onto the wet places.

595 162 [795] To my question as to how many were polyandrous in the valley of Lahul, the Wazir replied that forty households out of a total of sixty, in Kyelang alone, practised polyandry. And this included Christian families too, he said, who, of course, were not polyandrous. In the capital at least, there was thus a proportion of three to one who lived in polyandry, and there appeared to be every reason to believe that this same figure held good for the whole area in which Lahulis of Tibetan cultural affinity were to be found. Consequently there seemed to be no grounds for believing that polyandry was breaking up.

595 178 Asked about signalling at the door when one of the husbands was occupied with the common wife, the Thakur told me that this used to be done in "ancient days", when the man left his hat or his beads at the door to show that he was inside. It was not done any longer, he assured me.

595 428 I enquired what a *mag-pa* was, since that was a word that was used to denote the status taken by the two elder brothers who, some time back, had married into other houses at the death of the first common wife whom they all shared. I received a rather confused explanation at the time which I did not very well undertsand, and it was only a few days later, when talking with the Reverend F. A. Peter, that it was

rock, or they may lie in a nook, under the shelter of a lofty 792
cliff. At the entrance of a monastery are fixed prayer-cylinders; 361
sometimes a courtyard is fitted with them on all sides.
These are cylinders with a vertical axis, turning on a pivot; [788] ●
they are furnished inside with a paper on which holy names are
written; the making of these revolve is reckoned an act of devotion.
In the case of the larger, heavy, cylinders, it is helped by
rings being attached, which enable the devotee to give a good
impetus to his prayer.* Past these one enters into the [778]
image-room; this is generally a fine lofty square chamber, the
centre-space of which is supported by columns of wood. Here are
kept the images to be adored; images of some of their gods, or
of Buddha, or of apotheosised Lāmās. These are sometimes in
metal, gilt, sometimes in clay gaudily painted. Often the artist
has been successful in giving an expression to the face that well
suits the character represented, as for instance the ineffable calm
—a calm that, were it less unmoved, would almost express contempt
for everything around—on the countenance of Buddha, or
Sākya Thubba as he is called, the founder of the religion, whose
devotion was continual contemplation of, and whose ideal was absorption
in, the divinity. The room is furnished with
numerous instruments of worship; with bells and lamps, and
sceptres and other emblems, with bags of grain and with bowls
of butter—these last sustaining a wick which constantly burns.
It is hung with banners finely worked in curious devices, and
often the walls are adorned with paintings. The Lāmās periodically [282]
assemble in the image-room to worship with prayers and 562
sacrifices, as of grain, and with music. The people occasionally 778
pass in and bow, and mutter a prayer before some of the images.
No women, I understood, not even nuns attached to the institution,
enter the image-room; they stand and worship at the doorway.
This is the more strange as the Lāmās are not at all

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* These prayer-cylinders are sometimes kept in continual motion by water-power. In a monastery in Nubrā I saw a cylinder, 4 feet in diameter and 6 feet in height, which was made to revolve by a stream of water flowing beneath the floor of the room against floats attached to a continuation of its upright axle.

562 jealous of strangers entering any part of the building, which
778 point of liberality surprises one after meeting with so much exclusiveness in this respect as one does from the different religionists
of India.

792 In any large family one of the boys was sure to become a
Lāmā. First, from an early age, the boy is made a pupil at one
of the monasteries; from there he goes to Lhāsa to finish his
[178] studies and to be ordained. Latterly boys have not taken so
freely to the profession; it seems as if the life of mixed labour,
study, meditation, and idleness has less charms for the young
than it used to have; or, may be, employment in secular walks
is more easy to get. When I was in Ladākh the chief Lāmās
[647] were fearing that the supply would fail. In a monastery
there are two head Lāmās; one the leader in spiritual matters,
the other the manager of its temporal affairs. I had a great
deal to do with the *chagzot*, as this latter dignitary is called, of
several of the larger monasteries. I found them to be men of
genial and amiable disposition, of refined and dignified manners.
Some of the *chagzot* had good business powers; to certain of
them was entrusted the administration of a small district around
their monasteries; the duties of this office most of them performed in such a way as both to satisfy the authorities above
them and to keep the people in good heart. The
dress of the Lāmās is the woollen gown or *choga*, dyed either
red or yellow according to the sect they belong to; the red sect
much predominates in Ladākh. They shave their heads, and
most of them go without a covering; those of higher rank wear
hats of various designs; some have very wide-brimmed red hats
[788] made of stiffened felt. Lāmās very commonly carry in their
hands a small prayer-cylinder, constructed so as to turn on its
handle by the force given to a bullet attached to it by a little
chain; the turning of this is equivalent for them to saying one's
prayers or telling one's beads.

Some of the monasteries are endowed, some, I think, get help from Lhāsa, but the greater part depend on the alms given them by the villagers. At harvest time the Lāmās receive from the

Then, when a mile or two from Maulbeck, we struck the first 361
of the hundreds of monasteries, chortens and prayer walls.
Chortens are white-washed pagoda erections, something like
giant chess-men varying in height from about a yard to forty or
even fifty feet. They are the graves of lamas, buried within and [764]
not under them, their ashes being mixed with clay, baked into
large biscuits and stamped with the image of Buddha. Prayer 778
walls are seven feet high—probably so that none can look down
upon them—and about the same width, the tops are apexed and
they extend sometimes for hundreds of yards. The stones with 788 ●
which they have been made have been elaborately carved and
inscribed with the Tibetan prayer "Om mani padme hom",
which in its translation, "God the flower of the lotus", conveys
little to the traveller, or for that matter even to the average
monk, although it is repeated by him countless times every day,
and not only by him, but also by all men and women of the
land as they go about their work and as they journey along the
road. They are the first six syllables the child is taught to utter,
they are the last words gasped by the dying, and during a lifetime
followers of the Lama Church will have uttered them
millions of times and sent them to heaven on prayer wheels
billions of times; they are to be found written everywhere.
Surely this phrase (or prayer), one which I saw one writer of well
back in the past century liken to "Our father which art in
Heaven", must be the one written and spoken more than any on
this earth, for its origin goes right back and is lost in the dim
past. These great walls are built by lamas or monks who spend
their lives moving from one place to another doing only that
work, thus gaining merit for themselves; each stone so placed is
considered a good deed well done. All who pass these walls
must go on the left-hand side for by so doing they also gain
merit.

Perched high on a spire-like rock which rises above the 361
village of Maulbeck which clusters around its feet, is a white 178
Lamasery or Buddhist monastery, close to which is an enormous
figure of Buddha carved in the rock face. Partly hiding this
image when one is standing on the roadway, is a rather grand
building which is well kept: it seemed odd to me that even the
most ignorant of men could have built a house in such a

itself; the castle fort surmounting them must have been almost 361
impossible to get at other than by alpine ropes.

The day following, we had our highest pass to cross and the [133]
easiest of them all. This was Fotu La at a height of thirteen
thousand, four hundred feet. I had gone on, for I had seen ibex [136]
ahead—these are goat-like animals with coats varying in colour
from cream to chocolate. On the summit I waited for the rest of
the party while I admired the magnificent view, and watched
them climbing up, so very slowly. Not until then did I appreciate
the height we had reached and how it affected one by
slackening movements.

From there it was a downhill road two thousand feet to Lamayaru along a watercourse tight in between gloriously coloured cliffs of most unusual shape; later we came on a valley with a stony path lined by prayer walls and dozens of chortens, the village being at the far end with a most interesting monastery built on the low hills above it.

The road on is along the bed of a narrow ravine, so narrow, 491
with overhanging cliffs in places and the swift stream close on 172
the other side, that one is forced to cross and recross almost the
whole way. At the far end there is a bridge guarded by an old
Dorga fort. Lamayaru has towering above it the ancient castle
of Bragnag, built by King Naglug and dating back to A.D. 1150.

The great Buddhist monastery here is an astonishing place. It 346
seems to consist of an enormous conglomeration of buildings,
some of which might be carved out of the hill. There are narrow
passages, steep staircases and unprotected ramparts; in parts
there are tiny cells, in others large chapels with high-up windows
and low benches; little recesses are cut in the walls, presumably
for books. In one of these chapels there is a great image of 778
Chubrezig which must be ten or twelve feet high; its background
is a large circular plaque almost as high. The image has
eleven heads, one on each side of that which is facing, and the
others piled on top of them: it has a thousand hands spread out
tier upon tier around the plaque, one of the larger pairs being
held in prayer, another pair holding a rosary in one hand and a
jewel in the other.

And from the roof of practically every house which sits at the 788 ●
foot of the hill, rag prayer flags fly, sending prayers to heaven,

2: Gervis T-3 (no date) 1954 AV1 Kashmir ~~AV1~~

W. Tibetans AJ4

788 the lamas and those going to the chapels sending still more as they climb the steps and give a twist to the dozens of prayer wheels on either side.

417 Then for some miles the road is trying, at times through a narrowing gorge, up and down the rock sides. Few others than those who knew the road well would have dared to have ridden, for there is nothing to save one from slipping over the side, and in places the track had almost broken away to leave nothing. I think the most terrifying experience is when a small portion of the track gives way under one's feet: yet the horses know the road; at times, as you walk ahead, there is a pull at the rein, and turning you see your horse testing with his forefoot the ground immediately ahead of him.

361 Then the road changes to open country. It is hard going, being shadeless, so that during the middle of the day the journey was difficult with the heat seeming to come up from the ground, forcing us to halt during these hours at a wayside rest house, to continue later, passing but one patch of vegetation in about fifteen miles of monotonous track to Saspul where there is a most fascinating Alchi monastery containing many traces of Kashmir workmanship. There is also the cave monastery of Nyiziapur, now a ruin.

The next day we covered the eleven mile march from Saspul to Nimu, starting rather late since we had that morning visited the monastery. At the beginning the journey was interesting, the more so after the bare country we had gone over for the past few days. We left the river Indus and crossed a plateau, then down into the most picturesque village of Bazgu. The high cliffs are peppered with old ruins, the village itself built on a steep hill, the rocks fantastic in their shape and brilliant in colour, with the whole dominated by a large Lamasery and a ruined castle which history says "were long besieged by Mongols in the time of Gyalpo Delegs who ruled between 1640 and 1680 A.D." The rest of the day was spent over arid sandy wastes, a distance of some four miles to reach the comfort of a rest house with a garden.

The last march of all is nearly eighteen miles, first ascending the plateau, then as the valley opens out, a gradual descent through a stony desert, at odd places relieved by small patches of

A Trip to Ladakh

The chief features in which the game differs from Western polo are the following :— 526

Firstly, there are two long stone walls, about three feet high, built along both sides of the ground, against which the ball is made to rebound; they are also used, by the way, for squeezing your adversary's pony, and if possible the leg of the rider, against the jagged stones, to his great discomfort. Secondly, all the players start at a gallop from one end. The leader then throws the ball into the air and strikes it with the full swing of his stick before it touches the ground, frequently driving it the whole length of the ground and through the goal-posts, which are marked by white stones. But the goal is not counted unless one of the attacking side dismounts and picks up the ball before any of the defenders can knock it out again. When the goal is won the band strikes up a joyful noise, accompanied by plenty of drums. The riders play in a most reckless manner. I have seen both ponies and players receiving terrific whacks, and blood flowing profusely; and sometimes the onlookers receive wounds from standing too near the wall. It is a very ancient and honoured game in these regions.

It is difficult to describe one's feelings as one enters this wonderful country of monasteries and lamas, for one seems to have arrived in quite another world, unimagined and undreamt of; one feels inclined to pinch oneself to see if one is really awake and not dreaming. 346 788

On the road one passes walls from 100 to 300 yards long, about eight feet high and eight feet broad, with a pent roof of flat stones of all sizes, on which are carved the same words, "Om mane padme hun," which means, "O God of the Jewel on the Lotus," or, as it has been interpreted to me: "May my soul, O God, be like the jewel of water which lies on the lips of the lotus leaf just

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346 788 as it is going to fall into the lake and be lost in the ocean of water [*i.e.* be lost in Nirvana]."

346 788 792 778 Monks roam over the country doing this pious carving work for those who will pay them. Merit not only comes to the men who place these stones on the wall, but to all those travellers who pass on the left side of the wall, and curses on those who pass on the wrong side. Hence there is no need of a policeman to tell all traffic to keep to the left; all travellers do it as if mechanically, and heap up to themselves merit.

Then on the road one continually passes "chortans," stone pagodas generally white-washed, and not only on the road, but dotted about in the fields and up the mountain-sides. They are of all sizes from three to forty feet high. They are hollow, and in them one will often find clay medallions vulgarly called potted lamas, for they are composed of the ashes of the monks, which have been stamped with the monastery stamps, not unlike prettily stamped pats of butter. Some of the stamps are very decorative, generally with the figure of Buddha in the centre of a circle, with writing around.

On the tops of the houses and on trees one sees bunches of flags made of coloured rags on which is inscribed this same prayer. When the flags flutter in the breeze this prayer ascends for the good of the individual who placed these rags to be moved by the wind.

As we pass through a village we see little paper windmills on the roofs which work a prayer wheel inside the house. This is a metal cylinder crammed full of paper on which is written hundreds of times this one prayer: "Om mane padme hun."

788 Along the walls of certain houses and always at the monasteries are found these cylinders of wood let into the wall at a convenient height from the ground to allow

● 788 passers-by to pat them and make them revolve. In
some villages they have huge prayer wheels worked by
water, which pray automatically night and day, year in
and year out for all the village. Lastly, you meet both
men and women walking on the road carrying these
wheels of metal, which they keep on the spin by the
twist of the wrist, for a lead ball is attached to this
cylinder by a metal chain, which adds considerable
momentum. Some of these hand prayer wheels are
beautifully ornamented with silverwork.

291 The people one meets are most picturesquely dressed.
293 The men and the women wear a long woollen garment
484 generally of red, but often of green or some other
colour. The men have a leather girdle into which
they stick a regular ironmonger's shop of goods, such
as one or two knives, a brass opium pipe, a tinder-box,
a metal purse, a long metal pen-box with metal inkpot
attached, a whip of three thongs, the handle of which is
always highly decorated with metal and paint, a cup
for their tea and their porridge, and a bag of flour for
their food on their journeys. The food is always most
simple. They fill their cup with cold water, and then
pour the flour into it and stir it with their first finger,
and when it becomes a sort of watery paste they drink it.
A most unappetising food it is, and gives them indiges-
778 tion continually. Most of them also add an ikon to their
belt collection. It is an image of Buddha of silver or
gold in a casket of some metal, and a pocket Communion
set of copper or silver with much ornamentation.

782 The Tibetan Buddhists have a religious service in
177 which they use bread and cider. It is said that this
religious service came from China through the Nestorian
Christians, for there is a tradition that St Thomas
introduced Christianity into China.

CHAPTER XVIII

A TRIP TO LADAKH (*continued*)

792 LET us now visit a monastery. As usual, as we
788 approached Lamauru, we were met by much
574 noise and dust. The monastery band evidently
346 was on the war-path, from the terrific braying and tom-
tomming that greeted us, and the crowd of monastery
dignitaries and village magnates kicked up much dust as
they approached. We were taken round the monastery
by the head ecclesiastic. We climbed the stone stairway
to the monastery, which, as usual, was situated on the
top of a cliff, built on to and into it in such a way that
it was not easy to see where rock ended and the building
commenced. Along the side of the stairway were rows
of prayer wheels let into the wall, which we set spinning
in the orthodox manner. At least I hope we did spin
them the right and not the wrong way. I think we
must have spun them round the right way, for our
journey was prosperous. The chapel was full of inter-
esting objects, and one did not know quite what to look
at, for there seemed to be, and there was, such a crowd
of interesting objects which I had never seen before.
353 The building was like a hall, the roof supported by
778 wooden pillars, with a gallery all round, from which
hung a profusion of silk banners of Chinese design,
chiefly dragons. On one side of the hall was a row of
coloured figures, life-size, of Buddha and sainted lamas,
which were arrayed in rich silks. Before each figure
was a table or altar of very curious design, coloured with

bright red, green, yellow and gold, carved with dragons 778
and sacred symbols. 353

On the tables were metal cups and goblets, and on 782
each table was a basin of holy water, an oil lamp burning, 534
the chalice for the "chang" (cider) and paten for the
bread, a "dorje" (a prettily carved brass or silver dumb-bell-looking article used by the priest during part of the service), also a little drum often made of a human skull sawn off at the top to allow for the skin to be stretched. There were also some goblets made of human skulls, and a human thigh-bone used as a trumpet.

Down the middle of the chapel are low benches in lines, 346
end on to the row of figures, on which the monks kneel 792
facing the altars as they read their sacred books. On 796
the left side of the chapel are rows of copper beakers full of chang, from which the monks refresh themselves when they become sleepy over their much reading. Then on the left wall are shelves in which their books are kept. These are long strips of paper or parchment manuscripts.

There are five chapels kept each day. When any great person dies the monks are paid to read through a certain number of their holy books. They each take so many pages, and read through them aloud, all together, each one reading something different, so there must be a fair volume of sound. I do not know if volume of sound has any value and so adds to the merit of reading so many thousands of words.

These people have evidently thought out a truly 788
mechanical way to salvation. When electric power
reaches Ladakh and prayer wheels are worked by motors,
merit will speed up a great deal and Nirvana will be
within reach of all. The chapel needed much cleaning. 344
There was an overwhelming smell of lamp oil, or burning 792

000 did not feel inclined to move, so I tied him to a rock and went off in search of some landmark, for I seemed to have reached the top of the ridge. However, I soon found I could not walk more than twenty paces at a time, and a most splitting headache came on. It felt as if my head blood vessels would burst, and I had *mal de montagne* properly. After wandering about aimlessly I became aware I was up against a precipice. When the moon rose it was now one A.M., and then I saw I was under the foot of a glacier, a great cliff of ice over seventy feet high, which seemed to bulge out at the top like the curve of a huge breaker. It was very impressive, and for the moment I forgot my headache.

I had meant to stay on the pass to see the sunrise, but my powers of endurance gave out. My one desire was to get down the mountain, where I could breathe in comfort, so I descended to the rock where I had left my pony, and I soon began to recover my equilibrium as I descended. When I returned to Leh I made inquiries after my guide, but I never discovered what happened to him and therefore never knew why he gave me the slip. 346

796 About twenty miles from Leh is a very large and
788 important monastery called Hemis, and once in every twenty years they have an especially important religious play, so Dr Neve and I hired ponies and joined the happy throng of pilgrims.

It was an interesting and amusing sight to see people of all classes making their way on foot and horseback to this far-famed monastery. On several ponies were two
[595] riders, the man in front and his lady behind. As polyandry
[562] is the custom in Ladakh, the wife is therefore the lord and master, so one expected to see the lady riding in front
788 and one or more husbands riding pillion, for we often saw
576 three passengers riding one horse. We passed two ladies

788 riding on the same pony, an old lady and a pretty, rosy-
576 cheeked damsel, and they smiled and nodded to us as we passed them. We thought they must be very up-to-date women, when all of a sudden we remembered that they had been our hostesses some days previously, for a certain Tibetan nobleman and his wife and daughter had entertained us at tea. But there was good reason for our not recognising them, for it is the custom for all respectable ladies to cover their faces with mud, so that these noble ladies with whom we drank tea were brown with mud, whilst these smiling ladies on horseback had beautiful rosy cheeks. Apparently when on a pilgrimage they need not wear this unbecoming veil of mud.

346 It took us two days to reach Hemis. The monastery
792 is situated in a very narrow valley on the side of a mountain and not on the top as is usually the case, and to this fact, I am told, the monastery owes its escape from plunder when the country was invaded by Sikhs. This monastery is a very rich one and possesses stores of rich Chinese silks and jewels. The abbot showed us a great many of his treasures.

346 The play took place in a very fine courtyard, the
792 monastery towering above one like a huge castle, a very
796 impressive building. It contains three hundred monks,
535 who wear yellow robes and are superior to the red-robed ones. The play lasts for the whole of one day and till noon on the second day, with no interlude, and is wearying to a degree. The idea of the play is to teach the
[775] people the power of the monks in future life. They act all the known, or rather unknown, horrors of hell and the only way of salvation through the holiness of the monks. Not a word is spoken; it is taught entirely by sight.

796 The acting is guided by the monastery band as to time,
533 fervour, quietness, tempest, hell fire or death. The band
535